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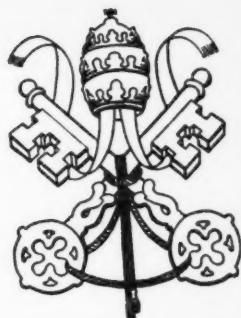
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ARTICLES AND ADDRESSES

- | | | |
|---------------------------------------|----|---------------------|
| The Catholic Press | 4 | T. N. Davis, S.J. |
| Liberal and Conservative | 14 | <i>World Campus</i> |
| A Look into Editorial Mail Bags | 18 | <i>Work</i> |
| The Coming Council | 21 | Archbishop Jaeger |
| Segregation and the Sacred Scriptures | 26 | <i>Thought</i> |
| Civil Rights in the Sixties | 36 | R. F. Drinan, S.J. |
| Religion and Higher Education | 41 | J. A. Ward |
| Christian Unity Through the Bible | 52 | W. M. Abbott, S.J. |
| The Church in a Changing Africa | 59 | <i>The Month</i> |
| The Press and the Church | 64 | Cardinal Agagianian |

DOCUMENTATION

- | | | |
|----------------------------------|----|-----------------------|
| Christian Life in the Home | 72 | John XXIII |
| On Family Life | 75 | Cardinal Tardini |
| In Praise of the FAO | 79 | John XXIII |
| Catholics in a Communist Society | 81 | East German Hierarchy |
| The Surgeon and Human Suffering | 87 | John XXIII |
| The Situation in Cuba | 89 | Archbishop Serantes |

IN THIS ISSUE

- Editor in Chief THURSTON N. DAVIS, S.J., discusses the function of the world Catholic press and points to its most vital need—the right to freedom. (Page 4)
- What is Catholic liberalism? What is Catholic conservatism? In a provocative article, GERARD E. SHERRY, managing editor of the *Central California Register*, puts his finger on what he believes to be the distinguishing mark between two diverse, and often conflicting, approaches to reality. (Page 14)
- Msgr. R.G. PETERS, editor of the *Peoria Register*, analyzes the contents of a typical editorial mailbag. Why, he asks, do the correspondence columns in the Catholic press manifest so little concern with the really vital issues of the day? (Page 18)
- ARCHBISHOP LORENZ JAEGER of Paderborn, West Germany, outlines the purpose and theme of the ecumenical council. (Page 21)
- Theologian ROBERT W. GLEASON, S.J., probes Sacred Scripture for some justification for segregation based on race. The philosophy of racism, he finds, stands in complete opposition to the revealed word of God. (Page 26)
- ROBERT F. DRINAN, S.J., dean of the Boston College Law School, proposes a three-point program for a new America, unscarred by racial hostility or religious prejudice. (Page 36)
- Modern man is “rootless,” writes J.A. WARD of the University of Southwestern Louisiana in a devastating critique of higher education. The solution is to rediscover the values on which our society was constructed in the first place. The way to rediscovery lies in Christianity—the source of democratic ideals. (Page 41)

Without freedom there can be no authentic public opinion. For wherever the Catholic press or the press in general is muzzled, public opinion has no means of self-expression.

The Catholic Press—

*Link Between Peoples**

THURSTON N. DAVIS, S. J.
Editor, AMERICA

LAST MONTH, journeying through Spain from Andalucía to Santander, my colleague and I enjoyed a leisurely visit in Madrid. So many things catch and hold the eye of an American visiting Spain. But certainly an American Catholic journalist, on his way to an international meeting of the Catholic press, will find nothing more exciting in the whole length and breadth of Spain than the magnificent new home of

the Editorial Catolica on Mateo Inurria.

In the summer of 1958, I had had the good fortune to enjoy a guided tour of this magnificent building, while it was still only partially completed. To see it now finished and fully operating—with its presses spinning, its full staff at work, its dreams realized—was an experience that filled me with pride in the achievements of our Spanish com-

* An address at the triennial congress of the International Catholic Press Union, Santander, Spain, July 6, 1960.

panions-in-arms, and, I must admit, with a bit of envy.

For, quite honestly, speaking as a former member of the board of directors of the Catholic Press Association of the United States, we American Catholics, though we might search from the Atlantic to the Pacific coast, would be able to find no Catholic publishing establishment so well equipped or so splendidly geared to the challenges of the age of technology in which we live. And this, despite the fact that we publish in the United States, under Catholic auspices, 612 different newspapers and magazines.

There is more to be seen, however, in the modern and efficient plant of the Editorial Catolica in Madrid than an object lesson in how technology may be brought into the service of Catholic truth. I believe one may also observe something here which takes us to the very heart of the theme that has been so well chosen for this congress: the Catholic press as a bond between the peoples of the world.

For surely those who dreamed this vast dream in Madrid, and then worked to build it into a reality, did not restrict the scope of their proposed apostolate of the press to the insular limits of any one country's geography or culture. The dedicated men whose labors and resources have brought this vision from the drafting boards of the architect to the living reality of steel and stone were not thinking merely of the books and papers that would be produced for a land bounded by

Barcelona, La Coruna, Alicante and Huelva. They were obviously turning their eyes toward the vast expanse of those countries beyond the seas where the Spanish language is spoken and where Spanish culture perdures and renews itself. Doubtless, they thought, too, of all the other peoples—Catholic and non-Catholic—who would be able to share, in one way or another, in the fruit of their labors in Madrid.

Unity of Mind and Spirit

All of us, of all nations, today stand together under the imperative of greater and ever greater unity of mind and spirit. Certainly this pressing obligation to unity is, or should be, strikingly clear to us Catholics. No matter that historical tides, or cultural currents, or mere accidents of geography have interposed the barriers of mountains, seas, languages and temperaments between us. We are always fully united on the overriding level of our faith and our love and our loyalty to Christ, the Son of the Eternal Father. The Holy Sacrifice of the Mass truly brings together, as it always has throughout Christian history, all of us scattered children of God. We are at one in the sacraments, in the liturgy, in our mutual work of building up the Mystical Body of Christ. We are together, always and everywhere, in our undying fealty to the Vicar of Christ. No matter the language in which we express ourselves, or the peculiar conditions under which our Catholic institutions in various lands must

work and adapt themselves to the realities of their times. We speak and think always from a common philosophical and theological tradition as we work onward towards the goal of St. Paul: "God shall be all in all" (I Cor. 15: 28). These are indubitable bonds between us, and they will always remain so.

Need I add that our commonly felt concern for social problems and our shared anxiety for the fate of the poor and the oppressed throughout the world should also help to bind us one to the other?

Moreover, as Christian and Catholic journalists will be quick to note, there are still other bonds today between the peoples of the world. For, despite Iron Curtains, frontier guards, Brandenburg gates, or the mighty stretches of ocean that separate continent from continent, there is a new secular unity—at times awesome in its manifestations—coming to be in the modern world. *Today it is so hard to stay apart from one another.* At least two dozen man-made satellites wheel around the tiny Earth on their new-found highways in space. Weapons of the greatest explosive force can now, within the space of an hour, be propelled from continent to continent, and even over the poles. The bands of an ever-expanding technology have been wrapping themselves more and more tightly around our shrinking globe, making communication instantaneous; spreading news and propaganda with the speed of light; reducing to almost unbelievable levels the time required for

travel from one side of the earth to the other. Our moving pictures, television, radio, press agencies and wire services have brought us together in ways which, even a generation ago, we would have thought inconceivable and impossible.

I think it highly appropriate, at an international congress of Catholic journalists, to point out that there is, in this growing unification of the human race, a significant indication of the reality that lies behind a phrase used by the late and eminent priest-scientist, Fr. Pierre Teilhard de Chardin. This learned man, whose heart echoed so steadily with the reverberations of the apostolic needs of our time, speaks in his book, *The Phenomenon of Man*, of the *convergence of humanity*. As history is prolonged, and as the process of material and human development continues age after age, there is effected, Fr. Teilhard asserts, a kind of "coming-together" of mankind through growing interdependence, through greater solidarity of mind and ideals, and through a more and more insistent interpenetration of our very human consciousness.

Perhaps it is a little early for us to find verification of this so-called convergence of man in the events that are taking place around us in the modern world. But we journalists have more reason than others to appreciate the miracles of amalgamation that are being effected by technology and communications. We know perfectly well that today, in the atmosphere of our contemporary concern for one another, no event

remains of merely parochial interest; no political or social movement escapes the eye of the omnipresent observer; no event can be considered of merely local interest; no scandal can be hidden from the view of the rest of the world.

I do not know whether or not we fill this role in the faulty spirit of Cain, or in the manner that Christ would have us perform it, but I do know that today each one of us is, in a new sense, his brother's keeper. A new law to enforce apartheid in South Africa; a chalked swastika on the wall of a synagogue in Bonn or Brooklyn; a closed school in Little Rock, Arkansas; a scuffle at a lunch-counter in Alabama or in a city street in Paris or London—these events will echo around the world in the twinkling of an eye. So, too, will a sentence from an editorial in *Osservatore Romano*; a directive on the practice of modesty printed in an ecclesiastical bulletin; or a report about a weeping Madonna in a church in the United States of America. An incautious remark dropped at an embassy reception by Mr. Khrushchev; a passing illness of President Eisenhower; the merest rumor of the meeting of two important political figures at or near a frontier—the camera's alert eye is trained on all of these; the microphones are at hand; the wire services wait; the film spins for the newsreels; the teletypes pound out bulletins around the clock.

We members of the Catholic press of the world bear a unique responsibility for the reporting and interpre-

tation of the news that the Church makes in her daily global struggle to bring the gospel of Christ to the ears and souls of men. But as we will readily acknowledge, we are not alone in this work. Although the vast network of secular wire services and news agencies may not share our particular and specialized preoccupation with the success of the cause of Christ, they are none the less professionally bound to report accurately the great activities of the Church. To a large degree, at least in some countries, they succeed in this enterprise. Frequently, at least in my part of the world, we can be grateful for the help they give us. The tragic death, in a long-continued imprisonment, of Cardinal Stepinac of Yugoslavia; the creation, soon after, of the distinguished new cardinals from Africa, Japan and the Philippines; the warm and human projection of the fatherly personality of Pope John XXIII, which has reached the ends of the earth by radio, television and news cables—for all of this, and much more, we can be grateful to that secular mystical body of modern communication—if I may so use the term—which binds us all ever more and more closely together through the miracle of technology.

Since your last triennial meeting there has occurred the death, at an advanced age, of that venerable and beloved pontiff, Pope Pius XII. I can speak from experience only with reference to the secular press of the United States of America, but doubtless many present here could confirm

my experience with their own. When this beloved Pope died, the press of the entire world devoted itself to the reporting of every detail of his illness and last hours and burial. Much of this reporting—though not all—was done with the greatest of good taste and expressed a depth of sincere sorrow that made us understand the intensity of the impact of this great pontiff on the men of his time. It made us understand, too, how much improved—thanks in great part to the world press—is the very image of the papacy itself in the eyes of the modern world. The same could be said of the expert and unstinting reporting that was done at the time of the election of the now gloriously reigning pontiff, Pope John XXIII. I stress this in order to underline the fact that we of the Catholic press do not always work alone. When we complain, as at times we are forced to do, of this or that mistake or error or overt misrepresentation in the releases of a secular news agency, let us remember the debt that we owe the secular press for the speed, over-all accuracy, and generally high standards with which some of our secular colleagues so often assist us.

But no matter how much help we may receive from so many of the marvels and achievements of modern communications, there is still plenty of work for us to do ourselves, and a vast variety of fields in which we can constantly labor to improve ourselves to intensify our solidarity, and so to serve better the cause of Christ's Kingdom.

If, in ourselves and in our reviews and papers, we are, by God's grace, an important instrument of the apostolate whose function it is to draw closer the scattered peoples of God through what we write and publish, then surely, on an occasion like this, it is perfectly proper for us to criticize ourselves a bit with a view to bettering our record of achievement.

Our Failure

Despite the marvels of communication; despite the fact that today, with all our exchange programs and our tourism, we pass back and forth much more freely from one country to another than we have ever done before; despite the fact that true interest and genuine expediency have made it necessary for us to learn one another's languages; in a word, despite all our efforts to understand the peculiar differences of temperament, natural genius and historical circumstance that mark us off one from the other, we are still *not nearly Catholic enough* in our attitude one to the other, nor universal-minded enough in the spirit with which we go about the high tasks of our calling in the Catholic press. There is no need here to name names or to single out this or that country.

I think it can be fairly said that we are all guilty of failing in some degree in the universal enterprise in which we are engaged. We fail to show sufficient restraint and moderation in the controversies that divide Catholics and Catholic publica-

tions. At times these divisions are scandalous. Too often we report events, or allow events to be reported, in such a way as to indicate that we do not really care what impact this or that account will have elsewhere, where conditions are different and where a careless line written thousands of miles away can become an issue over which, for an entire generation, Catholic apologists in another land are required needlessly to expend their energies. At times, in relations of one country with another, we criticize too freely, not knowing the facts of the case, and not sufficiently weighing the impact of our words. At other times, knowing the facts, and fully aware of the implication of our silences, we fail to speak.

At times, in one land or another, there arises from out of the ranks of the Catholic press some particular individual who, in the eyes of those abroad at least, purports to speak for the entire Catholic community of his own country. His role, it seems to me, is a particularly difficult one, even when it is imposed upon him by unsought publicity, and not by self-appointment. On occasion his statements, though doubtless written in all charity, lack the understanding, the experience and the prudence which should assuredly characterize judgments on the life of the Church or the personalities of the hierarchy of the country or countries he criticizes.

We all recognize that prudence and charity and wisdom are called for in at least double measure by

those of us who write from those particular journalistic vantage points which, in the common estimation of Catholics and even of others in secular life, are considered to be more or less "official" in character. The lines of communication which should draw us together as Christian peoples are occasionally pulled taut, and even strained to the breaking point, when someone in a quite innocent and unofficial mood carelessly passes a judgment which, by a quite natural mistake of the secular press, is invested with an official and even a sacred character.

Finally, and only a word need be said about this unpleasant matter, in the matter of news, the Catholic journalist must constantly remember to give freely what he has freely received. The paid tipster has no place among us.

Toward Greater Understanding

Our unending effort, however, must be in the positive direction of greater and greater understanding. We are distinct and separate peoples, each working within its own tradition, each laboring under difficulties and burdens that can be known intimately and completely only by those who bear them, day in and day out, in the heat of controversy and struggle. But we can at least approximate the ideal of more perfect understanding.

There are effective means by which to lay hold of such knowledge and insight. Reading, travel and the exchange of letters will help us in this task. We have not even begun

to tap the resources that are available to us through the vast network of our missionaries all over the world. Nor have we drawn sufficiently on the fund of intelligence and good will that would be available to us through competent correspondents, who often only await an invitation to make their knowledge and experience available to those of other countries.

Of recent years we have learned that there are many advantages to all concerned in a program of exchange of students and professors in our colleges and universities. Why can we not work out some effective program, paralleling that of the exchange of scholars, by which the writers and publishers of *Christendom* not only meet each other occasionally for transient conversation, but actually visit each other's editorial offices and work together for three months, six months, or even a year?

Let us for a moment consider our news agencies. We have several excellent and effective agencies, but none that really transcends and binds us together. Perhaps we are not ready to inaugurate such an enterprise in its fullest sense, but we should at least begin to plan towards the day when such a universal news agency, excellently staffed, might become an international reality.

In the meantime, is it too much to hope that we might at least make a modest beginning, through some sort of brief international newsletter, whose purpose it would be to highlight the genuinely important news

made in each country, to distinguish such really vital news from what is trivial, and to give—at least for the use of directors and editors—some authoritative indication of why this news is important and how it is to be related to other developments.

To speak only of what we ought to do is to neglect to mention all the things we are doing. For there is indeed already a strong and growing spirit of collaboration among us, to which the very existence of this international association bears witness. We in the United States were happy last year in Omaha, Nebraska, at our 49th annual national convention, to be honored by the presence of our esteemed secretary-general, Fr. Gabel, recently returned from extended visits to the members of the Catholic press of Latin America. There have been similar international contacts, between Europe and Africa; between Asia and Europe; among Europe and Asia and the United States; and between America and Africa. As director of one American Catholic weekly Review, I can say proudly that during the last twelve months one of the priest-members of our staff spent four months in Africa; another spent six weeks in Latin America during a third visit there; another visited Israel as a guest of the Government; still another was a guest of the West German Government this spring for a one-month visit to Germany (he is also present at this congress); still another has just returned from a trip around the world on a study tour that explored the needs

and opportunities of Southeast Asia.

Two years ago the Catholic Press Association of the United States set up a committee whose purpose it was to establish fruitful exchanges of ideas and information between its own members and the members of the Catholic Press of Latin America. I am very happy that the chairman of this committee, Fr. Eugene Culhane of the Society of Jesus, Managing Editor of *America*, is present here at the congress and plans to meet once again with old friends from Latin America. I might say also that within the two years of its existence, the Committee on Relations with the Press of Latin America has accomplished far more than might have been expected in so short a time. It should be pointed out, too, that the work of this committee is not confined to the purely speculative aspects of our common apostolate, but gets down to such particulars as the purchasing of presses, and the sharing of information and techniques. At home, in the editorial offices of our *America*, scarcely a week passes but we have the pleasure of a visit from a priest or layman from the Latin American press.

Thus, our not inconsiderable efforts toward what we have named the convergence of man into more and more perfect and ultimate unity in the Mystical Body of Christ has already begun to bear some fruit. All this, however, is only a beginning. As we continue to grow stronger in resources, in sympathy and in understanding, in brotherly patience, tolerance and charity, more

and more freely exchanging ideas and criticisms, we shall undoubtedly make ourselves into better and better apostles of the Catholic press.

Who will deny that some measure of our growing strength, as the bonds of our union grow stronger with passing years, will come from increasing and more fruitful collaboration with those outside the Church? The paths that lead in this direction are thorny and at times the ascent is steep. But the road leads in the direction of ever wider charity and cooperation with all men of good will everywhere. This is an undeniable fact of life in our ecumenical age, and we would do well to admit it and to get on with the march.

Freedom Is Essential

Finally, allow me to say quite bluntly that we shall make no effective progress at all unless, in our common efforts to bring the light of Christ to the minds of men, we advance in a spirit of full allegiance to the ideals of openness and freedom that characterize the mind of contemporary man. In this regard each of us works in a distinct and special climate known best to himself and to those who share his history and special preoccupations. But no matter what our circumstances are, we cannot default in our loyalty to the essential freedom of the sons of God. We must stand for such freedom ourselves in every line we publish. As Catholic journalists, we must ask for it insistently for ourselves and for all those with whom we collaborate in our pro-

fession. Obviously, too, we must make responsible use of freedom. But in order to use it, we must first possess it.

Without this essential freedom, there can be no authentic public opinion, for wherever the Catholic press or the press in general is muzzled, public opinion has no means of self expression. As an eminent public personage here in Spain, Sr. Alberto Martín Artajo, the former Minister of the Spanish State, wrote recently in the daily newspaper, *Ya*:

The existence of an authentic public opinion is a great good for the state and a sign of collective health. Where no manifestation of public opinion is allowed to appear—think particularly of those countries which are oppressed by communism—this condition of things must be looked upon as a vice, as an illness of social life which puts public peace in jeopardy. To choke the voice of the citizens, to reduce that voice to a forced silence, is an attack on the natural right of man, a violation of the order of the world that God has established.

It is one thing to create artificially—by means of money or by arbitrary censorship, by publishing one-sided judgments and false affirmations—a pseudo public opinion that moves the thinking and the will of the electorate like reeds shaken by the wind. Quite another thing is the creation of that spontaneous echo that is awakened in the consciousness of society when true public opinion exists. This latter is what those in power ought always listen for.

(This discussion in *Ya* should be read in the context of an even fuller,

more emphatic and more authoritative treatment of the same subject by Pope Pius XII in an address delivered Feb. 17, 1950 to an international congress of Catholic journalists. The address of the Holy Father is to be found in the *Acta Apostolicae Sedis*, volume 42, 1950 p. 251-257.)

We have met here, gentlemen, to discuss important problems and to formulate policies regarding them. I respectfully submit that one such matter of substance about which policy should be painstakingly formulated is the question of freedom of information.

Of course, as is well-known to you, the International Catholic Press Union is already clearly on record on this subject, having in April declared its support for a United Nations draft declaration on freedom of information. In our name, our representative at the United Nations submitted to the UN Economic and Social Council a written statement favoring "formal recognition by all states and governments of the right to freedom of information."

Our statement recalled that the Latin American Catholic Press Union, a constituent part of this parent organization, had already condemned violations of the right of freedom of information at its Congress held in Lima, Peru, in April, 1959. At their Lima meeting, our colleagues from Latin America listed the following as "common violations" of freedom of information: "Laws restricting freedom of expression, attacks on the personal liberty

of newsmen, improper pressures on staffs of publications, bribery of newsmen, restriction of access to sources of information and facilities for news transmission, excessive taxes on materials needed to diffuse news, manipulation of paper supplies and control of distribution through the mails."

The International Catholic Press Union further told the United Nations:

Since the principles enunciated in the draft declaration would, if observed by all states and governments, tend to reduce the violations of the right of freedom of expression enumerated above, we believe that the cause of freedom of expression will be advanced by adoption of the draft declaration. Even if all states do not alter their laws and practices to bring them into conformity with the principles enunciated in the draft declaration, we believe nevertheless that its enactment will stimulate public opinion throughout the world and serve as a deterrent against those

who systematically violate this human right to seek and proclaim the truth.

In this vital exercise of freedom—a right whose enjoyment you will surely recognize as not the least significant bond of union among Catholics and among all men of good will throughout the world—it is necessary that we sincerely endorse the principles thus set forth by the International Catholic Press Union, and both inwardly and outwardly resolve to forward them, so far as possible, in our day-by-day work as Catholic journalists. Surely, as we meet here to strengthen the links that today bring us ever more and more tightly together into unity, we must realize that there can be no real union, no vitality, no lasting achievement without our wholehearted and unanimous dedication, not alone to the concept and the theory of freedom, but to its workaday practice everywhere in the world.

Catholic Responsibilities

Lay Catholics must act with greater effectiveness to assure their responsibilities for young African and Asian students who have come to the West to acquire learning and technical skills, and who will return to the new countries where they will constitute an elite with convictions formed from their relations with Europeans. In this way, Catholics, made strong by a solid faith, will be more effective witnesses to the Gospel in the midst of the profound changes that the world is going through today in an atmosphere too often characterized by religious indifference.—JOHN XXIII *to the first European meeting for the lay apostolate, Copenhagen, Denmark, September 17-20, 1960.*

Two men stand before one and the same situation. One sees the dangers involved, the other the opportunities. This is the fundamental difference between the liberal and the conservative.

Liberal and Conservative—

*Two Approaches to Reality**

GERARD E. SHERRY
Managing Editor,
CENTRAL CALIFORNIA REGISTER

MUCH HAS BEEN SAID of the need for a Catholic liberal movement in America. And it seems strange that in this day and age we should have to think about it with any sense of urgency. It perhaps would be best to look at the background.

From all quarters, the pulpit, the press and the latest Catholic books,

there comes the call for the true image of the Church to be presented to the people of America and, indeed, the world. One would think that this referred primarily to the basics of doctrine or dogma and not to the stance of the Church or Catholics in general. Yet, the divine truths which we espouse, and which we must constantly propa-

* Reprinted with permission from *World Campus*, Maryknoll, N.Y., October, 1960.

gate, are unchanging. They are not challenged in the dialogue among Catholics.

The real issue, the real question today is this: Can the Gospel be brought to life in the Twentieth Century? Obviously, the answer is yes. The Gospel must be lived as well as preached. In doing this, we must strive to apply the divine truths to concrete situations rather than try to apply them to some non-existent abstract.

Some of our fellow Catholics seem hypnotized by abstractions and show genuine fear at current expressions of vitality within the Church. They so often wrongly equate a vital Catholicism with some past heresy. Yet such vitality should be understood as representing an honest effort to avoid the extremes of secular liberalism and reactionary conservatism.

What makes a man a Catholic liberal or a Catholic conservative? How is it possible for two men of equal education and experience to arrive at contrary conclusions about a given problem? Certainly, it cannot be the Faith. The whole history of the Church gives abundant evidence to the fact that every age has its conservatives and its liberals. Each era in the Church bears witness to the dynamic tensions between these two tendencies. As far back as the Apostles this life-giving dialogue was a factor. St. Paul had to fight to assure the easy access of the Gentile converts, while some others fought to bind them to the Mosaic law.

One factor which cannot be overlooked, or at least so it seems to me, is the basic emotional approach each man has to reality. Two men can stand before one and the same situation: one will be caught by the dangers involved and the other will be seized by the opportunities which it presents. Objectively the dangers and the opportunities have a constant value, but these two men place a greater emphasis on one over the other. Fundamentally, the conservative is sensitive to dangers, and the liberal is sensitive to opportunities.

The Conservative Approach

Because he sees dangers and because the dangers imperil the Pearl of Great Price, the Faith, even if only remotely, the emotional response of the conservative is one of flight, or at least of cautious inactivity.

Because he sees dangers, and thus constructs defenses, the conservative naturally would choose to push the barricades out as far as possible, and accordingly elect to fight for some poorly chosen ground. He tends to make absolutes out of some perfectly good relatives. He tends to blur the distinction between the essentials and the accidentals. To defend the divine deposit, he tends to equate its changeable, human shell with the unchangeable kernel.

The initial condemnation of St. Thomas Aquinas was occasioned by the failure to distinguish between the Faith and the Platonic phil-

osophy in which it had been clothed for so long. Because St. Thomas wished to enlist Aristotle into the service of the Faith, he was condemned. Because he had in no way endangered the Faith, but had given it a new defense, he was later canonized.

Reaction of the Liberal

Because he sees opportunities, and because these opportunities are the occasion for the spread of the Faith, the emotional reaction of the liberal is one of joy, an eager desire to work, to plan and to advance. Because he sees a chance to bring more and more men to the knowledge and love of the revealing God, the liberal is very sensitive to the distinction between the essential and the accidental, and he is very impatient with any effort to absolutize things which are of their nature only relative. Desiring to share the Faith, he looks kindly upon any pruning operations, and he actually hopes for adaptations.

Pope Pius XII knew that many people were not going to Communion. With true pastoral concern he looked upon the centuries old law of Communion fast. He saw that this bulwark had become a barrier, and so with serenity, he changed the law. Reception of Communion is much more important than the preparation for Communion; if the preparation hindered the reception, then change the preparation. This is the attitude of the liberal: first things first.

And the first thing all Catholics have to accept is reality. And the reality of these times forces us to repudiate the foolish messiahs of outmoded political, economic and social theories. While Catholic principles are unchanging, their application has to meet changing times. The black and white terms of the conservative must be replaced by the reality of complexity—to large areas of greys on the national and international horizons, to problems that appear to have no solution, and to matters that stubbornly refuse to be pigeonholed.

There is no immediate victory in this world of ours. There are few things that can be accomplished here and now. But we must all keep on attempting the impossible, even if always haunted by the certainty of failure. There must be a new spirit of Christian optimism based on the virtue of hope. Ultimate victory is not on this earth and this is our consolation.

The need for a Catholic liberal movement is pressing. The so-called conservatives represent only a small minority no matter how vocal they appear to be. Between them and the liberals there are millions of uncommitted Catholics suffering from ennui, that state of spiritual and mental emptiness which has been the scourge of a vast proportion of the faithful in every age.

The true Catholic liberal can never be equated with the secular liberal, for the latter merely worships mankind and its achievements. The liberal of whom we speak,

loves God dearly, believes in His Church with all his heart, and wishes to be an active witness to the God-Man in the world. Moreover, the true Catholic liberal not only wishes to obey competent ecclesiastical authority, but wants also to further respect for it among the faithful.

This respect for authority has been the lodestar of the true Catholic liberal's actions. No better proof of this can be offered other than

to compare the liberal and conservative stands within the Church in relation to papal utterances in the past 50 years. Whether it be on labor, world cooperation, foreign aid, the United Nations, racial discrimination or communism, the Catholic liberal has conformed to the urging of papal foresight more than any other group. Indeed, he moves with the Church, never forgetting Her perennial youth and aged wisdom.

—Why Prejudice?—

It is easy enough to point the finger of scorn at others. But to turn it in on ourselves is quite a different matter. And yet in the perspective of our own cold, calculated overriding of the rights of the Negro, what American can deny the truth of what a former U.S. Secretary of State said: "Racial discrimination in the United States is our greatest national scandal and our most dangerous international liability"? Apart from the evident failure of the motives of justice and charity to induce a change of mind and heart in millions of Americans, not even the threat of disaster seems sufficiently to impress them with the necessity of abandoning the attitudes and practices of white supremacy. Why is this? And why is it that by and large Catholics are as interracially prejudiced as those without the guidance and inspiration of Church teaching?—*From CHRIST'S BLUEPRINT FOR THE SOUTH, October, 1960.*

Do Catholics have an anemic idea of the Mystical Body? Do they pay next to no attention to the Pope's calls for a recognition of the nature of the family of nations? Have they given in to a materialism that concerns only one's personal little circle?

A Look

*Into Editorial Mail Bags**

MSGR. R. G. PETERS
Editor, PEORIA REGISTER

IN THE JUNE issue of the *Catholic World*, after two pages of letters to the editor about a previous article, "How Nuns Kill Vocations," the editor comments:

I am amazed by the volume of mail we have received, but speaking frankly, I don't know what it proves. I sometimes wonder if our readers react at all to the larger issues discussed in our

pages—the issues that transcend the radius of one's own personal involvement. The only other article that evoked such a deluge of mail was one, published several years ago, that dared to suggest that school uniforms be abolished.

This certainly agrees with what I've experienced in my years on the *Register*. Never have we seen

* Reprinted with permission from *Work*, 21 W. Superior St., Chicago, Ill., September, 1960.

anything like the reader reaction we had, not to an editorial, but to a letter to the editor on the subject of so-called parent-teacher groups in parochial schools. The pro and con battle was a wonderful thing to behold.

At the moment, the only other subjects I can think of that will automatically bring reader response are a reminder to readers that the Church frowned on the doings at Necedah or that some reputable authors have quite carefully analyzed the story of Konnersreuth and suggest the possibility of natural explanations of the actions of Theresa Neumann.

Nothing else begins to draw a similar response; almost nothing else draws any response at all.

Reason for Concern

What's the explanation? It would seem to have to be one of two things. Either readers feel most subjects are too complex for their own comment; they're embarrassed to go in over their heads. Or, as the *Catholic World* suggests, they write only where their own "personal involvement" is concerned—and they have an extremely narrow idea of their own personal involvement.

Either answer is reason for concern. If it's the first one, though, we could at least praise readers for their modesty, for their conservative opinion of their own knowledge.

Obviously, this sort of modesty does keep everyone from writing at times, and some people from

writing at any time. Certainly I would never write a letter to an editor disputing his judgment of Einstein's theories on the universe. I'd obviously be in over my depth in the field.

On the other hand, this sort of modesty can't be the full explanation. When it comes to matters like so-called apparitions such as those at Necedah, and phenomena such as those at Konnersreuth, there are many readers who, although they have never studied or even read about theology, psychology, parapsychology or psychiatry, immediately leap in to challenge the opinions of scientific experts and even the bishops—the only teaching authority in the Church outside of the Pope himself.

This is not a modest opinion of one's knowledge or ability.

On the other hand, it's pretty obvious that a reader who has 10 years of experience in a parent-teacher group should feel more at home writing the editor about this than about the revolt in Algeria.

In any charitable judgment of the lack of letters to the editor, we must admit that this very lack of information—or a modesty about what information one has—is at least a partial cause.

But I don't see how an editor can avoid coming to the same suspicion that dogs the editor of the *Catholic World*—that Catholic readers in general aren't too concerned about anything that doesn't directly concern their house, their children, or their school.

This means that most readers who neglect to write letters to the editor in response to editorials or articles do so not because they feel unqualified, but because they really aren't deeply interested.

Segregation is something that doesn't concern you if you aren't a Negro. Immigration doesn't matter now that your ancestors got on one of the boats. Technical aid to backward nations is only a theoretical thing, unless your relatives are still living in a cave or a paper shack. Slums aren't too important as long as you can manage to stay at least one move ahead of the creeping cancer that is city blight. To argue about the morality of H-bombs is a waste of time as long as you feel sure your country can manage to drop the first one if it has to.

The list could go on and on, but no matter how you spell it, it means that Catholics have an anemic idea of the Mystical Body, that they pay next to no attention to the Popes' calls for a recognition of the nature of the family of nations, that Catholics have not only given in to materialism but to a materialism that concerns only one's own personal little circle, that seldom goes beyond one's family, rarely beyond one's neighborhood, and never beyond one's country.

The other day I saw a startling application of many of these problems to the corporal works of mercy as listed by Our Lord. I can't find the quotes now, but read the text over once again—Matt. XXV, 31-46

—and ask yourself how it would feel to have God at the last judgment put them into terms a little less biblical:

"I was a stranger and you did not take me in."—Can we recall this terrible judgment and still be so complacent about our cold-hearted immigration policy?

"I was in prison, and you did not visit me."—Can there be a prison more terrible than the walls of segregation?

I hope I'm wrong. I hope the reason readers don't write about these things to an editor is that they're too modest. Certainly I'd give a lot to know that I'm wrong in my fear that they just don't feel any personal interest in or real concern with such problems.

Certainly it's a false modesty that might lead some Catholics to hesitate to say anything at all on these subjects. You don't have to be an expert on immigration statistics to recall what your own family owes to American immigration policies. You don't have to know all the ins and outs of the Point Four program to have some ideas on technical aid to backward lands.

I don't even mean that you have to agree with the policy of this or any other Catholic paper on all such subjects. As Auxiliary Bishop Grifiths recently said in a talk praising the work of the UN, Catholics can argue for or against activities of the UN—but they cannot ignore them.

And neither can any Catholic in good conscience ignore any of these problems I've mentioned.

Councils always take place at the great turning points of Church history. Today is such a turning point. The Church must adapt to the thoroughly changed conditions of the world.

The Coming Council*

MOST REV. LORENZ JAEGER
Archbishop of Paderborn

ON JANUARY 25, 1959, at the end of the Church Unity Octave, Our Holy Father John XXIII announced an ecumenical council that would also be an invitation to our separated brethren to seek for unity. In an address of August 9, 1959, the Pope expressly stated that, during the Church Unity Octave at the beginning of the year, he was meditating on the high-priestly prayer of Jesus and reflecting on His petition for the unity of Christians. Then the

idea of the council flashed before him, like a spontaneous bloom in an unexpected spring—not as the fruit of a long deliberation, but (as the Pope said on another occasion) as a sudden inspiration from above, a personal touch of the Holy Spirit.

The Holy Father has again and again declared the purpose and theme of the coming council. He has spoken of the strengthening of the faith, the renewal of morals, the adaptation of Church law to

* A sermon preached at the conclusion of the 1960 celebration of the Church Unity Octave in the Cathedral of Paderborn, West Germany. Translated by C. J. McNaspy, S.J.

changed conditions of the times, and the preparation for the coming return of the separated brethren to unity. One might consider these statements quite general, and an evangelical church leader has spoken with regret of the "lack of substance" thus far shown in announcements of the council.

Only if we look closer do we find there the one basic idea that runs like a thread through everything that John XXIII has said about the coming council. It is his favorite idea, one to which he keeps coming back and which he has designated as its real program. This *Leitmotiv* of all the council preparations is the representation of the one, holy, catholic and apostolic Church in its *unity* and *catholicity*. Both of our Holy Father's great encyclicals, *Ad Petri Cathedram* (June 29, 1959) and *Princeps Pastorum* (Nov. 28, 1959), illustrate both the unity and the catholicity of the Church, and both documents state the fundamental preliminary work for the coming council.

Councils always take place at the great turning points of Church history. Today is such a turning point. The Church must adapt to the thoroughly changed conditions of the world in order to be able to fulfill her mission. The new world situation has been characterized by three great revolutions.

State and Church

Emperor Constantine the Great was the first statesman to take the Church under his protection. With

him began a new epoch for Christendom. There began "the golden age," in which the entire citizenry was Christian, so that Church and State grew together into one *Civitas Christiana*. Emperor and king tried to realize the City of God in St. Augustine's sense. This union of Church and State experienced its first convulsion at the organization of the European national states in the sixteenth century, and it ended with the secularization of the state in the eighteenth century. Today, only by way of exception does this relation of Church and State still exist, even in lands within the sphere of Christian culture. Only a few regimes still actively support the Church and act in conformity with it. The change was brought about partly by the influence of secularized modern culture, and partly by the strong feeling of the independence of the Church. Where Church and State once lived together, the opposite has come about. Many regimes take a friendly attitude toward the Church; others are neutral; and not a few are outspokenly hostile. In Communist lands Christianity and the Church are treated as relics of a bypassed age that must disappear.

Christian Culture Questioned

Even at the time of the first Vatican Council and until the first World War, the world-dominant European-American culture was determined by Christian principles. The ethical foundations of this culture were not simply a reflection of the

Gospel and the Church's moral teaching, but they were the result of the encounter of Christianity with the social, political, economic and cultural circumstances of European-American history. Asiatic and African peoples admired Western civilization and the spiritual culture of Europe with its ethical principles. The worldwide esteem of "Christian culture" created favorable auspices for the Church's missionary work.

Today the situation has changed dramatically. Following upon the two World Wars, Western culture has lost its esteem among the colored peoples. A great part of the traditionally Christian white nations has come under Communist domination. The governments of these lands are trying to replace Christian culture by a Marxist one. We experience this right next door, where, for instance, they are trying to change the Christian meaning of Christmas by means of a new anti-Christian ideology. But even in many democratically ruled lands of the free world, a secularized civilization of complete indifference or even aversion to Christianity is dominant. Thus it happens that the Church is often a minority whose influence is dwindling away.

Colonial Times Are Past

This era began with the discovery of America in the fifteenth century and lasted 450 years to the end of the second World War. The colonial epoch brought about a worldwide expansion of European power, economics and culture. The

missionaries wished only to preach the Gospel of Jesus Christ, but they were favored by the enormous prestige that the Christian states enjoyed among the colored peoples. They were thus, willy-nilly, bearers and agents of the culture of their homelands. It was, however, not the fault of the missionaries that their preaching was confused with the extension of European spheres of influence. Until the first World War, the missions had an almost unlimited prestige in Asia and Africa. The superiority of Christian culture and of the European-American civilization were unquestioned. The Christian religion no longer met serious opposition from the inert pagan world religions.

Today, almost all colonial governments have disappeared. Despite many injustices, they had somehow favored the spread of Western Christian culture and the work of the missions. Instead, now there are nationalistic regimes which often treat Christianity with suspicion and, quite often, with direct hostility. The technical civilization that encompasses the world of the present is fully secularized. Fifty years ago, mankind lived under the influence of a culture that had roots in Christianity. But today the greater part of mankind stands under the domination of the Communist world-outlook, or under the influence of newly awakening non-Christian world religions. Buddhism, Hinduism and Islam have now awakened to new life and self-consciousness. They are seeking to

awaken a modern culture that will correspond to their own religious outlooks. With the awakening of the non-Christian world religions there is bound up a passionate nationalism that refuses and resists Christianity as a foreign religion.

The New World Situation

If even fifty years ago it could appear that the course of world history would almost automatically bring about the extension of the Kingdom of God on earth, the situation is fully changed today. The movement of history now seems opposed to the mission of the Church. In 1958 the Soviet Encyclopedia, in its article on the missions published that year, foretold the complete downfall of Christian missionary work. Hence many Christians may despair in the face of such towering difficulty.

But the word of God is not lying in chains. It is the basic error of the enemies of Christianity that they judge the Church only according to political and sociological factors. Doubtless the history of the Church as a visible society has been influenced by political and social factors, but the Church founded by Christ and led by the Holy Spirit has its own laws of development and is never the product of natural causes.

Pope John XXIII, in his encyclical *Principes Pastorum*, with a hopeful glance toward the future, sketched the adaptation of the missions to the changed world situation. What the Pope has in mind is

the development of the full catholicity of the Church, open to all peoples and races, to all cultures and civilizations, to all genuinely ethical and religious values. Four principles are decisive for the representation of catholicity in the presence of the changed world situation:

1. The Church identifies herself with no single culture or civilization, not even with the Western.

2. The Greco-Roman culture of the Mediterranean peoples was determined by Providence as the cradle of young Christianity. "With regard to many unessential matters of rite, organization, art and ecclesiastical science," states John XXIII, "the appearance of the Church would have differed from its present condition if the Church had arisen, for example, in China and not in the Hellenistic world."

3. As the Church purified the Hellenistic culture in order to select, preserve and animate all that was good and beautiful, so will she also purify, elevate and enlighten the true values of other religions and world cultures, cleansing them from mixtures of error. For all that is true, good and beautiful in the religions and cultures of the world comes from God, Who is the source of all good and beauty that shine forth in creation.

4. Though the faith and essential structure of the Church has been made by God and determined by Christ for all time, the *one* Gospel of Jesus Christ will be adapted to the character of the nations and

their cultures and made clear through religious usages and rites. God's revealed Word is of such depth and fullness that men of different cultures feel attracted at times by different aspects that correspond to their spiritual individuality.

The catholicity of the Church means that she possesses the fullness of truth which can always be more perfectly represented to the end of time. Continually growing, without tarnishing the purity of the Word of God, the Church always takes in new values, cultures and forms of life, to keep them together and enlighten them. Gertrud von le Fort places these words in the mouth of the Church:

I was secretly in the temples of their gods;
I was darkly in the sayings of all their ways.
I was on the towers of their star-seekers;
I was with the lonely women on whom the Spirit fell.
I was the yearning of all times;
I was the light of all times; I am the fullness of all times.
I was their great Together; I am their eternal Oneness.
I am the path of their paths: by me the millennia lead to God.

The Church is determined to proclaim the Gospel always for every people and for every civilization, just as she did in the heroic days of the early Church during the first three

centuries *before* Constantine. This does not mean, of course, that the Church can simply restore the early Christian epoch, for the Church is like an organism. We cannot simply turn present-day conditions back to the pre-Constantinian age any more than we can cut back a tree to its roots.

To keep the figure of speech, it is a question of the laws of growth of the Church and of its ability to adapt itself to new conditions. The Church lives in a kind of *symbiosis* with the world. For every truth given once and for all by God and established by Christ, the Church must always turn herself anew to the changing world. And in this regard, the Church has had at times a different form and a different method for the care of souls—in the early Church, in the high Middle Ages, in the post-Tridentine era, and in the nineteenth century. With the coming council she will take a mighty step forward and adapt herself to the changed world situation.

The Church is neither national nor international, but simply catholic and universal. In no land can she feel as a foreigner, for she belongs to all nations and all peoples without discrimination of race or color. Above all, she has her right to be at home with all men and all human society. For all men are called to be children of God, and the Church of God is the mother of all.

No Scripture scholar worthy of the name has attempted to find in the Old Testament any justification for segregation based on race. It is clear in the New Testament what was the attitude of Christ toward racial discrimination.

Segregation and the Sacred Scriptures*

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THE METHOD TO BE FOLLOWED in this article will be that required by the nature of the subject; a theological consideration of segregation. The premise from which theology starts is that God has intervened in history to speak to man and that His assertions are immutably true, governing principles for man's reflections upon them. It differs there-

fore from other rational disciplines by its method, that of authority. The theologian's task is to discover the content of Revelation in Scripture and in tradition which the Church claims to guard and defend.

Thus, to the non-theological mind, theological method is frequently shocking in its procedures. In no other science does a quotation from

* Reprinted in abridged form with permission from *Thought*, Graduate School, Fordham University, N.Y. 58, N.Y., Autumn, 1960.

authority cause an end to discussion. But in theology it does, if the weight of the authority is sufficiently grave. In the case of divine authority, contained in Scripture and tradition, all argument ceases once it has been rationally proved that Revelation has given a statement on the subject under discussion. In this instance, the theologian's task is to discover what Revelation has said explicitly and implicitly on the subject of segregation rather than to marshal philosophical, economic or any other type of factual argument.

We may begin by observing that segregation is one form of the philosophy of racism inasmuch as it implies a division, and perhaps a grading, of human beings into different groups exclusively on the basis of race itself. This type of segregation sees man within a system of classification based exclusively on real or supposed genetic character. That such a doctrine stands in complete opposition to certain fundamental tenets of the Christian faith is what we shall attempt to establish in this article.

Unity of the Human Race

Christianity and, as a matter of fact, the entire Judeo-Christian religion have certain fundamental convictions on the subject of the unity of the human race which are contradictory to any philosophy of race or segregation implying the human inferiority of any one race to another. Cultural inferiority there may possibly be, but what we are speaking of here is fundamental human

nature as such, and the unity of the origin and of the destiny of man as *man*. Christianity has always insisted that mankind has taken its origin from the creative act of God who is *One*, and when St. Paul speaks of the universality of salvation offered to man by God he constantly recalls the unity of God himself. It is upon such unity that he founds the unity of the human race and its one possibility of salvation. The Prophets of Israel had insisted strongly upon the notion that the Lord God Yahweh is the Omnipotent Lord of all peoples, even of those peoples who are outside that special providence which He had exercised over Israel. He is still the Lord of all and in time He will be manifested as such.

In the Christian tradition the Fathers of the Church hold a unique position. When they speak not merely as private Doctors but as witnesses to the faith of the nascent Church, and when with moral unanimity they hold a doctrine as certain, they are infallible interpreters of Revelation.

Now it is quite evident that the Fathers of the Church take the story of creation in the Genesis recital as manifesting the unity of all mankind in Adam and Eve, the first parents of the human race. The formation of Eve from Adam's body has, as a dogmatic suggestion, the affirmation of unity of all creation and the entire equality of human nature in man and woman and in all their descendants.

Christianity strongly affirms this

unity at the origin of the human race and it also affirms its unity of destiny. The entire human race is moving under the guidance of God toward the term of history, the Resurrection of the Eschatological Church, the final triumphant Church at the Parousia, the Second Coming of the Lord. Man was made one at the beginning and he will be one in the unity of the definitive Kingdom of God in Heaven at the end. Jesus Christ is the instrument of God's plan to reunify all things in Himself and to empower human nature, the entire human family, to move toward this final unity. It is normal and just that humanity should develop a multiplicity of cultures and viewpoints, and this is quite possible within the unity of Catholicity.

Thus, Christianity finds within itself the ability to combine the radical affirmation of one human race with a recognition of the diversity of races and cultures. Moreover, it attaches an importance to this diversity in that each race reflects differently, in its human and earthly values, the total perfection of God Himself. If man's unity from creation is one and man's unity of destiny is one, this is but a corollary of the fact that man's nature is one.

Human dignity is therefore the same in all men because all men have the same essential human prerogatives: they are all rational free beings with a divine destiny to which they are invited by God, namely, to participate in God's nature as nature, by grace freely

given in this life and to experience the flowering of grace in the glory of eternity. Before Christianity certain philosophies, for example, stoicism, had recognized man's unity very clearly, but Christianity has placed this unity upon an absolutely certain basis because it has placed it upon the revealing word of God Himself to which man is called to make a free internal assent on the authority of God revealing. Even to imply a difference in status with regard to God would be implicitly to attack the Christian doctrine of the universality of God's paternal care and the common origin and destiny of the human race. The logical conclusion of this type of racism is the abandonment of the Christian Faith.

Mankind also has a solidarity in sin in Adam and consequently has a solidarity in the one Mediator and Redeemer Jesus Christ. St. Paul asserts that there is one Mediator between God and man. He is the one who dies not for a single nation such as the Jews but for "all men that they should be gathered together into one as children of God" (John 11:52). Every statement in Scripture concerning the redemption stresses its universality, the fact that God has died for all men in Christ and consequently that all men are united in the redemption of Christ and in the possession of one Mediator Christ. This is why the Church has always proclaimed her unity and her Catholicity. The earthly body of Christ, the Church, must be one and there can be no possi-

bility of a national Church for each race or nation any more than there can be the possibility of a different salvation or of a different God for each nation or people.

Pope Pius XII has given us a strong résumé of the unity of the human race from the viewpoint of Catholic doctrine:

It is a marvelous vision which makes one contemplate the unity of the human race in the unity of its origin in God, "One God the Father of us all who is above all and who is in all things and in each of us" (Eph. 4:6), in the unity of its nature equally composed in all of us of a material body and a spiritual, immortal soul; in the unity of its immediate end and of its mission in this world; in the unity of its dwelling place the earth whose goods all men by right of nature can use to sustain and develop life, in the unity of its supernatural end which is God Himself to whom we must all tend and in the unity of the common means to attain this end (Encyclical *Summi Pontificatus*).

The same Encyclical *Summi Pontificatus* proclaims in clear terms that "those who enter the Church whatever be their origin or language ought to know that they have an equal right of son in the home of the Lord." At the very peak of the fever of nazism, Pius XII chose to put this doctrine into practice by elevating to the episcopate twelve priests from the far corners of the world and from diverse races. Pius XII further outlined the practical effects of unity in proclaiming that "the first of the pernicious errors which are spread abroad today

is that of forgetting the law of human solidarity and charity, dictated and imposed by our common origin and by the equality of the rational nature in all men of whatsoever race" (Encyclical *Summi Pontificatus*).

The Chosen People

At times a difficulty arises when one thinks of the Old Testament or even of certain expressions of Christ who proclaims that He has come first to Israel. But a second look at the situation makes us realize that neither the Old nor the New Testament has anything to say in favor of a theory of racism or of segregation. Doubtless Christ elected the Jews for a particular task but it is the racists who elect *themselves*, and without any sign of divine intervention in their favor arrogate to themselves a certain divine power. If Israel was chosen by God to be the object of His predilection, the Bible makes it eminently clear that Israel was chosen not because of her excellences but rather because of her weaknesses. It is the weak things of this world which God choses to confound the strong.

The racists, on the contrary, proclaim their pseudo-divine election by virtue of their qualities and excellences rather than their defects. Israel receives the task to bear witness to God even in difficulty and trials whereas the racists prefer to bear witness to themselves in triumph. This form of self-divinization is foreign to the proph-

ets of Israel. Nor should one forget that Israel was opened to converts of good will and that her final destiny was to embrace all races of the earth and all the children of God. She was not closed in upon herself, as the racists are, guarding her prerogatives for herself. She was oriented toward an open future, toward the entire world, even though at times she was forgetful of this destiny and it had to be recalled to her, as St. Paul did repeatedly: "There are neither Jews nor Greeks" (Gal. 3:28).

No Scripture scholar worthy of the name, Protestant, Jew or Catholic, has attempted to find in the Old Testament anything which justifies enforced segregation based upon race. Considering the variety of interpretations which we meet among various Scripture scholars on most points, their unanimity on this point is quite striking. The Bible in no sense encourages segregation. There were certain laws among the Hebrews which forbade them to marry into other religions but this is a question of preserving the religious traditions of the people and not a question of preserving what we might call racial purity, a thing in which the Old Testament shows not the slightest interest.

As a matter of fact, the Hebrews themselves were not a pure "race" but were the product of many different races. They intermingled with many other peoples and their cultures were derived from their neighbors. The Old Testament offers us absolutely no suggestion that

the chosen people attempted to remain racially "pure" or to propagandize racial "purity."

Nor is there any suggestion in Sacred Scripture which accounts for the emergence of the colored race at these moments or suggests that the emergence of such a race was the result of a curse by God.

The New Testament

It is strikingly clear in the New Testament what was the attitude of Christ toward racial discrimination or discrimination based upon social inequality. Jesus always aimed at social unity and did nothing and said nothing which would encourage separation among people. He Himself was in fact accused of consorting with winebibbers and publicans, the most despised class in Israel. He insisted that we must treat each person as a neighbor, and the parable of the Good Samaritan is told to this point.

This parable is peculiarly applicable to the question of race relationships because it is the very type of person whom the racists despise whom Christ would hold up to our admiration. At no place did Jesus intimate that we should indulge in racial purity or in class status. But He did insist very strongly that the final judgment would be largely based upon the question of how we have practiced love for our neighbor.

In one place St. Paul counsels slaves to be obedient to their masters and masters to be just and kind to their slaves. It is also true

that St. Paul taught quite clearly that in Christ there is no distinction between slave and free man. St. Paul, the great Apostle of the Mystical Body and the social unity of the Church, makes it very evident that the greatest distinction existing in the Jewish world is abolished in Christ, namely, the distinction between Jew and Gentile. "There is neither Jew nor Gentile, free nor slave," he says (Gal. 3:28). We are all one in Christ and we cannot therefore attack or suppress members of another race.

The theologian who discusses the race question or the question of segregation comes to it with a very definite background of Scripture and tradition. To the theologian the unity of the human race based upon its common origin in God and its common destiny in God is so clear that there can be no question of discussing whether or not one race is inferior to another. Such a doctrine is simply theological nonsense. It is from the background of his knowledge of the various unities which bind man together whatever be his color or culture that theologians deal with the concrete problems of segregation.

Salvation is Social

More than anything else the Catholic Church has emphasized the fact that our salvation is not individual but social. It is a salvation which takes place within the interior of a social body, the Church. We tend toward Christ as a people, the new people of God, in which

all distinction of color or culture is suppressed. Moreover, the Christian is united with Christ and with every other Christian, every potential member of Christ's Mystical Body as well as every actual member, by many bonds.

There is first of all this common natural solidarity of possessing one and the same nature with all other men with no essential distinction in one's human attributes. This is the basis of human dignity as such in the order of nature. Because each man has the same human nature, he has an ultimate dignity which forbids that we treat him as anything less than man, or that we impugn this status of human dignity. He cannot therefore be treated as someone without an immortal destiny or without a spiritual soul, as an animal.

Beyond this unity in the natural order, there is the unity based upon God's creative providence which ushers all humanity as a unit toward a supernatural destiny. With the advent of Christ to assume human nature, humanity becomes even more unified because now God has inserted Himself in the human context of time and space and, by adopting the same specific human nature as other men, He has united all men in Himself. Moreover, theologians say that Christ held in unity in His human mind, by His knowledge of the beatific vision, all men past and present so that they are all united in this intentional unity in the mind of Christ. They are also all one in an

affective unity because the will of Christ goes out with redemptive love to all members of the human race.

Moreover, in the supernatural order there is the institution of the Mystical Body, the Church, in which men are united to Christ by the physical bonds of sanctifying grace. Christ has established in His Church a prolongation of His Incarnation of which He is the Head and we are the members. St. Paul has very strongly insisted upon this notion of the Mystical Body and St. John relates to us the parable, which Our Lord Himself chose to use, of the true vine and its branches in which all the members are united to one another because they are united to the Head, the Vine, that is, to Christ. Therefore any doctrine which assails these fundamental unities among Christians is an attack upon the Christian faith itself.

From such unities as this and from such principles as this, theologians derive certain moral deductions. Segregation based upon race alone, exclusively upon the title of race, clearly seems to violate man's obligations to his neighbor, obligations of both justice and charity. Compulsory segregation based exclusively upon title of race is an implicit denial of the equality of man and violates that law of human solidarity and charity which is imposed by our common origin and our common destiny as man.

The idea of white supremacy, when it involves this notion of an

essential superiority of one race to another, is therefore an implicit attack upon some of the most fundamental attributes of the Christian faith. To believe that one nation or one race is essentially superior to another before God is evident error and should be recognized as such.

The Question of Sin

Christian moral theology recognizes that a man has a right to honor simply on the grounds of his humanity. To take away the honor which he deserves or, in other words, to insult someone seriously, can be a serious sin. When the Negro is treated in a way that implies an attack upon his basic human dignity, that is, with contempt and disdain, it is certain that an objective sin is committed, although frequently, because of ignorance or prejudice, in the subjective order, the sin may be only venial or light. We are also forbidden by Christian theology to entertain judgments or suspicions against others in which we accuse them of inferiority without reason. It sometimes happens that such an adverse judgment based upon insufficient reasons is sinfully lodged against the Negro. In the objective order such judgment without sufficient reason can become mortal sins.

Christians cannot approve of any policy which violates the law of love which is supposed to bind Christians together. Since all men are alike in their common human nature they ought to bear to one another charity and love, and Christ

has said that to hate one's neighbors is contrary to the divinely revealed law of God. "Thou Shalt Love Thy Neighbor as Thyself." This precept of supernatural fraternal love is a serious one and must be taken seriously by Christians.

It is also true that Christian moral theology requires of every man that he give the common signs of friendship and consideration to other men. The omission of these "common signs," as they are called in moral theology, generally indicates contempt and gives reasonable cause for offense on the part of the Negro, which means that their omission is sinful. One cannot exclude the Negro from any group exclusively on the basis of race. For example, if all the members of an office are invited to a specifically "office" party, and a Negro who works in this office is excluded, solely because of his race, it is an offense against justice and the one excluding him commits an objective sin.

It is the duty of every Christian to extend to all the ordinary signs of courtesy. For example, if he says "good morning" to his white employes, he should say "good morning" to his black employes; if he lunches with his white employes, he should not exclude from his luncheon table his black employes; if he shakes hands with white men he must shake hands with Negroes under the same circumstances.

In individual cases the solution may be much more complex than

that which I have indicated because there may be other principles involved. I have simply intended to underscore the general principle that one must extend to Negroes the same common courtesy which one extends to whites, and that one may not exclude them from social, political, and religious gatherings solely on the basis of their race. If, for example, a lawyer's club is formed and a Negro has all the requisites for joining this club, he may not be excluded on the basis of the fact that he is a Negro lawyer. Naturally one does not have to extend the courtesies of the club to people who are unreasonable, who create scenes, who are drunkards, who are scandalous, and so on, but one should not presume these defects in the individual, one must establish them before excluding him.

Now it is obvious that the Negro will not be attracted to the Christian Church by the un-Christian attitudes of certain white Catholics who attempt to exclude him from such activities as a common approach to the Communion rail, to a common meeting house, or to a common Church. This unreasonable attitude militates against the unity of the Church and her saving mission and is seriously wrong. Moreover, it frequently occasions, not unreasonably, in the Negro the suspicion that white Catholics do not appreciate the fundamental positions of their Church. Fostering such a viewpoint in the Negro may be a sin in the objective order.

Our conclusion, therefore, is that compulsory racial segregation based exclusively upon title of race implies the denial of the unity of the human race and the unity of its dignity in the natural and the supernatural order and implicitly contradicts the truths taught to us by philosophers and by Christian Revelation concerning the one origin, the one destiny and the one redemption of the human person. It should have no place in a Christian's life. To hold that the white race is supreme or gifted by God with certain essential characteristics which the Negro race does not possess with regard to the essence of man would be a sin against Christ's revelation, against the Christian faith.

We hold, moreover, that while it is theoretically possible that voluntary segregation which involves no inequality would not necessarily be gravely sinful, in practice it is almost impossible to conceive of such a situation. Even if such a voluntary segregation did exist it would not be the ideal, since it would tend to be contrary to the bonds of unity and love which should mark the Christian. We hold, moreover, that sins of injustice may frequently be committed by segregation of an enforced type based on race, that sins against charity may be frequently committed by such a type of segregation and that these sins may be grave.

Nevertheless, the Church may tolerate segregation for a time, since prudence may dictate that the

common good requires toleration in particular temporary situations. The duty of suppressing segregation may be subordinate to the common good at a particular moment in history. Perhaps at the present moment in certain cultures the common civil and Church good would be impaired if desegregation were to be forced upon an unwilling and uninstructed people. When this excusing cause operates, it operates only insofar as it protects the common good and *does not dispense from the obligation to do at once what can be prudently done* to remedy the evil. In personal relations, at least, justice and charity must be observed. In addition, the truth must be taught to Christians concerning the position of the Church concerning the evil of segregation.

It will require patience and courage to complete the steps necessary to ensure the Negro his natural rights and to remove all stigma of inferiority. The problem of segregation results from centuries of inherited prejudice and involves complex cultural patterns. Nevertheless, any "gradualism" which serves as a concealment for inaction or a plan to preserve the *status quo* must be done away with. It should be replaced with prudent advances which consolidate the gains of the past and prepare realistically for the future. Prudence does not imply inertia, but a wise choice of means adapted to an end toward which one works. Bitterness and hatred on either side are out of

place. The segregation we now know seems a violation of commutative justice. Human beings are entitled to a certain honor and respect for their basic dignity and at present the Negro is often deprived of this. As Pius XII has said, "God did not create a human family made up of disassociated independent members. No. He would have them all united by a kind of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact."

Hence, while the Church and civil society may tolerate evils for a while, each must recall the moral principles that govern delay in granting man his full natural rights. Ecclesiastical and civil administrators are guilty of an objective sin of injustice if they remain inactive

or actively encourage involuntary segregation. Agitators or private individuals who encourage the perpetuation of segregation are also guilty of objective sin. Public peace and welfare demand that steps be taken with "all deliberate speed" rather than with a total and immediate solution, but public peace and welfare cannot be invoked to promote segregation. Some delay may be warranted, provided one acts with sincerity, but history as well as moral theology warn us that protracted delay may not be tolerated. Involuntary segregation is not in conformity with the teachings of Christ. Consequently Christians must be instructed in this truth and must put aside all prejudice. Justice and charity must be stressed to the whites, patience to the Negro.

The Work of the Laity

The work of the laity is not to usurp or intrude upon the proper work of the Religious, but to reorientate the temporal affairs of society toward Christ, to concentrate on marriage, business, housing, politics and the rest. They will need the direction of the clergy in varying degrees according to the nature of the projects, and some work will naturally be shared by Religious and laity, but once it is quite clear that the laity have their own proper work to do in the Church, the relations between Religious and laity will become closer and more harmonious. We shall begin to see that the eye has need of the hand; that there are many members but also many functions within the same body.—RICHARD CARDINAL CUSHING in the 1960 commencement address, *The Creighton University, Omaha, Neb.*

What can we hope for in the Sixties? Shall we behold a new America, unscarred by racial hostility or religious prejudice? Will the Sixties bar the necessity of bayonets in Little Rock or of sit-in demonstrations in the South?

Civil Rights *in the Sixties**

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The ancient Athenian jurist Solon was once asked how justice could best be secured. Solon replied that justice is assured "if those who are not injured feel as indignant as those who are."

A deep sense of indignation at rights denied to American citizens has brought this distinguished and devoted group here this morning. The attendance at this religious

service of Catholics and non-Catholics is silent testimony that every leader working in the field of human and civil rights knows that this difficult problem is not basically legal or even moral but rather fundamentally spiritual and religious.

We have gathered to pray together for the fulfillment of human liberty. As the architects of the moral universe of tomorrow you give

* A sermon preached at the Civil Rights Mass sponsored by the St. Thomas More Society, St. Francis Xavier Church, N.Y., N.Y., November 5, 1960.

witness here to your conviction that the law, public opinion and religious faith are the three forces which will shape the society which our children will inherit.

A Decade of Crisis

The entire face of America will change during the decade to come. In 1970 the population of this nation will be at least 200 million. If present trends continue one-half of this number—100 million people will have no church affiliation. The three religions—Protestant, Catholic and Jewish—will be minorities in confrontation with more than half a nation dispossessed of formal religious practices and association.

It is important to note this fact since the nation's religious outlook will inevitably influence its attitude to those among us who happen to be of African descent. This group, which will number about 25 million in 1970, will be profoundly affected by the attitude of the religious and the non-religious. Is it not, however, one of the most amazing paradoxes that today the leading voices and most powerful forces working for total liberty for all Negroes seem to arise more from secular and humanistic origins than from strictly religious? It is well to recall this since every possible source of support will be needed during the Sixties to carry out the spirit and letter of the second Emancipation Proclamation delivered by the United States Supreme Court on May 17, 1954.

One can feel that those devoted

citizens who work for minority rights and employ only the argument of human dignity do indeed feel that this dignity has a divine origin, yet the nature and source of this dignity must be continuously re-explored and refurbished.

What then can we hope for in the Sixties? Could the massive resistance collapse so that we could behold a new America, unscarred by racial hostility or religious prejudice? Will the Sixties forever bar the necessity of bayonets in Little Rock or sit-in demonstrations in the South?

We must be persuaded that total integration, the total disappearance of all segregation and discrimination is possible if we carry out a three-way program: 1) a continuous appeal to our State and Federal lawmakers for more and better anti-discrimination legislation; 2) an ever more intense campaign to inform society and influence public opinion about the inherent equality of all men; and 3) a crusade of prayer to the Father of humanity begging Him to enlighten the minds and inspire the hearts of His children with a love for every man as an image of His creator.

No one of these items taken alone will succeed in eliminating discrimination from our midst. All three are required—effective laws, sound public opinion and a deep religious faith. Let us explore each of these three ways to promote human solidarity—the legal, the moral and the religious program required to insure to every member of every minority

group that place in the sun in American democracy to which he is entitled.

Legal Frontiers to Conquer

Ever since the Supreme Court in 1954 gave us the Magna Charta of human equality in America, innumerable persons have been working to extend the beachheads of the liberties guaranteed to every citizen. The Federal courts have continued to destroy the Jim Crow pattern in 17 of our States. Decisional law is being regularly extended to ban any public or semi-public acts which are discriminatory because of race or religion. Exclusion of citizens from employment, housing or education because of their race is now clearly forbidden to public officials and, in some States, to private individuals.

But every honest observer must confess a profound dissatisfaction with the inadequate state of our law in relation to its ban on discrimination. Only a minority of Northern States have laws banning discrimination in education, employment and housing and, in many instances, the enforcement of these laws is ineffective.

The legislators of America should confront the following facts and enact or implement laws capable of correcting these deplorable situations:

1. In every Northern city Negroes are segregated in their housing on a "checkerboard" pattern. This situation can be corrected only by effective legislation vigorously enforced along the lines of the re-

cently enacted laws in New York City and the State of Massachusetts.

2. There is abundant evidence that able Jewish citizens are deprived because of their religion of positions in business and banking to which they are entitled.

3. Evidence exists that qualified Catholic professors are not as readily hired at city and State colleges as non-Catholic professors.

4. The right of a woman to receive equal pay for equal work—a right expressly reaffirmed by Pope Pius XII—is not generally guaranteed in American law.

5. The right of a person accused of crime to be free from prejudicial pre-trial publicity has sometimes been lost because of an unreasonable devotion to freedom of the press.

There are then many frontiers for the law to study and conquer. But the status of the Negro in the Sixties will not depend primarily on what new antidiscrimination laws are enacted or how much desegregation is ordered by our Federal and State courts. The status of the Negro—his place in the sun of American freedom—will depend on how deeply all Americans believe in the spiritual principle of human equality.

The Power of Moral Consensus

No law can force men to change their minds, although laws do educate and are necessary for that purpose. But compliance with law in any significant sense cannot be expected until and unless those who are forced to comply by law also

comply by love. Massive compliance may be accompanied with such massive reluctance that the Negroes who are granted desegregated facilities may be made to feel even more humiliated than if they were offered separate but equal facilities.

The task of the law therefore is but a small (though important) part of the enormous problem of eliminating racial prejudice from the heart of every American.

It is not generally realized that the 1950 census showed that one-third of the nation's Negroes dwell in Northern cities. An unofficial estimate in 1958 placed 40 per cent of all Negroes in the North. It seems likely that by 1970 almost 15 million Negroes will be living outside of the South. How will the people of the North treat their new neighbors? This question in many ways is probably more important than the question of how the South will treat its Negro population.

There is encouraging social and legal pressure to give absolute equality to the millions of Negroes in the North but is there an adequate moral consensus that social equality should also be granted? Exclusion of Negroes from country clubs, private hospitals, housing developments and superior positions in industry is so clear in all Northern metropolitan areas that one wonders whether the humiliations endured by Negroes who have migrated to the North are not in fact more severe and degrading than the ordinary Negro's experience in the South.

Education to provide the moral

consensus necessary for the most complete integration of the Negro in the North must stress the following:

1. Color or race is irrelevant in our dealings with our fellow citizens. To hold otherwise is to embrace, at least to some extent, the terrible error of racism so vehemently condemned by Pope Pius XII and all modern Popes.

2. It has been shown by many studies that the greatest obstacle to integrated housing in the North is the fear that the presence of non-whites in the neighborhood will bring about depreciation of the surrounding property. No myth is more difficult to dispel yet no myth could possibly be more erroneous.

3. The human dignity which the Constitution and our basic law presupposes as the indispensable bond binding us together does not mean that we should grant to each other the minimum of those amenities the denial of which would be rudeness. The concept of human dignity which is a part of every American's credo—be he Christian, Jew or agnostic—impels us to be good neighbors to those who share our common destiny.

It is this concept of human dignity which forms the centerpiece and the driving force of the entire movement for full equality for every American.

Religious Faith

Will effective legislation and a sound public morality be sufficient to inspire and advance a society where equal opportunity is available

to every person? We are gathered here today because of our dedication to the proposition that law and morality cannot and will not bring about the good society. For we are not merely citizens of the state for whom laws are necessary, nor are we merely brothers for whom a moral consensus is necessary before we can live together in peace. We are sons of God redeemed in His Blood and joined forever in a mystical but real way to that Sacred Humanity which has forever united all of humanity to divinity in a way which becomes ever more unbelievable as one contemplates it.

We are gathered here therefore not merely to urge more and better laws against discrimination or to rekindle our public morality but rather to give witness to the fact that, when a Negro or a Puerto Rican or any other human being is humiliated, Jesus Christ Our Lord and all of us in Him are humiliated.

This Mass and this religious service have a triple purpose—to change the hearts of those who do not love enough, to do reparation

for the humiliation of Christ in His brethren and to pray for inspiration so that we can be the children of light against the powers of darkness.

This Mass and your prayers will echo across three universes—the Church Suffering, the Church Triumphant, and the Church Militant. The Church Suffering is consoled and assisted towards the Beatific Vision, the Church Triumphant is reminded of the enormous needs of mankind and the Church Militant is strengthened by the merit added to the treasury of the Mystical Body.

How dedicated you will be in the struggle for human rights during the decade to come may well depend on the degree of dedication which you accept here this morning. I urge you to accept and nourish as a direct grace from God those feelings of indignation which come to you because of the denial of the human dignity and the human rights of your fellow citizens. Deepen this indignation because justice will not come unless those who are not hurt, in the words of Solon, feel just as indignant as those who are.

If Christianity is to be the unifying and spiritualizing force of modern education, it has a long way to go. It can begin by ridding itself of anti-intellectualism and a lack of concern for the problems of modern man.

Religion and Higher Education*

J. A. WARD

NATIONAL INTEREST in the subjects of religion and education, taken either together or separately, has never been higher than it is today. Certainly the reasons are obvious. Our interest in education has been sharpened by increasing school enrollments, by Sputnik, and conceivably by Charles Van Doren; and religion has undergone a revival as the result of a disillusionment with political ideologies,

Freudian and neo-Freudian explanations of man and the unbearable anxieties following the war which have made the nineteenth-century religion of progress, science, and secular man unthinkable.

These signs of a burgeoning national interest in education and religion, however, are no causes for optimism. The incredible American effort to make higher education available to everyone is more than

* An address on Religious Emphasis Day, University of Southwestern Louisiana, Lafayette, La., December 3, 1959. Dr. Ward is Professor of English Literature at the University.

an experiment that deserves to be called noble. It may also work. But its dangers are real and serious. Not only is mass education more costly than most taxpayers and alumni believe it should be, but also our colleges and universities have so radically changed that nearly all of them give far more weight to vocational than to liberal arts courses. The modern student wishes not to know, but to know how. In addition, as everyone knows, the major object of a college education today is the degree, a fundamental status symbol and union card for white-collar employment. The sign of education is all important; the matter hardly important at all.

The success or reality of the current religious revival cannot be gauged by statistics on churchgoers, nor by a percentage increase in believers over nonbelievers, nor by impressive figures showing that more churches are being built and that more young men are entering seminaries than before. There are disturbing indications that religion in America is not vital: for many, church-going is a matter of habit and routine; many find in church what the television ads and billboards tell them they will find—togetherness. It is not just that religion to many is emotional and sentimental, but that most believers are sadly ignorant of the most fundamental matters of Christian doctrine.

It used to be that the one place where religion was solidly entrenched was the university. The secular school is a very recent phe-

nomenon. From the middle ages down through the nineteenth century, the major, if not the sole, purpose of the university was the education of clergymen. All of the great American universities were originally church supported and subordinated all learning to a study of theology. Now we have come full circle. With the exception of the Catholic colleges and universities and a handful of Protestant institutions, religion is excluded from the curricula of American colleges and universities. Courses in jam-making and ballroom dancing can be found, but not in church history or moral theology. One can study the beliefs of the Aztecs but not of the Christians.

Modern Secularism

Modern secularism is an outgrowth of the philosophies of the Renaissance which questioned the ability of man to know anything about himself. It is a curious phenomenon of the history of ideas that the more man came to know about himself, the more he came to distrust his own ability to know anything. Since the seventeenth century man has been disturbed by the problem of certitude about his own nature and purpose. The human reason lost its authority when it was replaced by the scientific method as the sole method of inquiry into reality. Thus during the seventeenth century reason and faith no longer complemented each other. The evidence of learning and discovery seemed either in conflict

with or completely unrelated to the central beliefs of Christianity. Religion tended either to look the other way, to pretend that nothing had happened, or to substitute for a faith grounded in reason a blind obedience to dogma. When religion and reason parted company—or seemed to part company—it was but a matter of time before religion lost its traditionally high position in the universities, devoted to the comprehension of reality through the ways of the mind, not through the longings of the heart.

It would be easy to say that the modern era is fundamentally agnostic and pragmatic, in all ways secular, materialistic, liberal, and humanistic. It is true, I think, that these points of view dominate American education, but they compete in other areas of American life with a vague respect for transcendental values. We celebrate Thanksgiving, Christmas, and Easter; President Eisenhower repeatedly speaks of spiritual values; the *Reader's Digest* reminds us that wealth does not bring deep happiness; and Americans are shocked by the pragmatic materialism of quiz show producers and contestants. The trouble is that these evidences of religious and ethical resources point only to a vague, sentimental, and thoroughly passive kind of religion: a dogma and a morality that are untroubled by the deeply rooted secularism and pragmatism in our culture. On the other hand, the spokesmen for modern liberal humanism are vocal,

persuasive, and, for all practical purposes, unopposed.

The modern heresy to which I have applied the names secularism, materialism, pragmatism, agnosticism and liberalism has a number of tenets which we should understand. First, it accepts no God, though, since it is liberal, it allows the unenlightened majority to worship the God of its choice in the church of its choice. Secondly, it believes that all human achievements, including religious achievements, can be explained by heredity and environment. The anthropologist studies man in the same way that the botanist studies a dandelion. Each subject is completely knowable as a physical creature. The modernist assumes that man should be lumped together with all the other organic and non-organic components of the universe. The modernist, however, has been uncomfortable with his own methods and conclusions. He has repeatedly revived humanism. The humanist position restores man to his exalted position as a being distinct in kind from the other inhabitants of the universe. It celebrates art and science as magnificent, supra-physical achievements; it even prefers absolute ethics to moral pragmatism. Humanism, however, denies the knowability, if not the reality, of God, and repudiates all religion.

Alliance With Positivism

In the American institution of higher learning humanism has formed an uneasy alliance with

positivism, both marching under the banner of democracy. Liberal arts curricula endeavor to awaken the student to the noble heritage of man—his literature, his history, his thought. The social sciences, on the other hand, place man under the microscope. The anthropologist and sociologist, along with a great many historians, economists, political scientists, and other scientists whose subject is man—in effect undermine the humanists in the liberal-arts schools by showing that the noble heritage of western man is but the product of so many glandular disorders, superstitions, and inexorable natural forces. A student may be told by his English professor that Melville's *Moby Dick* is a sensitive exploration of the place of man in the universe and by his psychology professor that the book is the result of an Oedipus complex. But this is not the major confusion. For both humanist and social scientist have joined forces in combating two mutual enemies, namely, the forces which attempt to convert the universities into trade schools, where every skill from hairdressing to farming can be learned, and the forces which believe that the content of education is not so important as the method.

The current situation in higher education seems a hopeless jumble. In many ways it should be, I suppose. What is a university if not a gathering of diverse individuals disinterestedly pursuing truth? We should have more cause for alarm if there were a complete uniformity

of belief and approach. Then there would be no challenge, no dialogue, no progress, and only the most mechanical kind of teaching. The modern American university, however, is itself closed rather than open to new approaches and ideas. The major parties of diversity too rarely come together to exchange ideas and even to argue. In many cases these humanists, positivists, vocationalists, and educationalists are as dogmatic and closeminded on basic issues as they presume the religionists would be if they were admitted to the schools.

It is to the point that the view of man advocated by each of these four parties has satisfied relatively few people. Humanism at its worst collapses to the level of the lady's literary tea and cultural snobbery. At its best it has failed to integrate man, society, and the universe. It has not educated "the whole man," the extravagant claim it always makes for itself. It has lost its hold on the riches of the past, and replaces the intellectual vitality of the Renaissance humanists with a sterile scholarship that captures the petty fact while it ignores the larger meaning.

Positivism is such a chilling dogma that it actually undermines itself. If each man is but a set of physical, biological, and psychological phenomena, why bother about him? Logically, the positivist thinker must doubt his own motives in studying man, for he is himself but the blind deluded instrument of natural forces.

The idea that the purpose of education is to teach the student to make a living leads to a desperate circle that seems to prove the positivists right. It side-steps the questions of the purposes of living and the way of living. It only tells us how to keep alive. The graduate of a college of engineering is, if he knows nothing but engineering, hardly more than a highly skilled squirrel. Of course there must be schools of engineering, as well as dentistry, law, medicine, commerce, and even cosmetics. But they are not fulfilling the main purpose of education.

Finally, the believers that educational method is more important than subject matter deny the objective existence of truth. Presumably these people believe that knowledge resides deep within the consciousness of the student. The job of the teacher is to pry it out—to develop the student's own abilities. However, as Newman once said, before there can be wisdom there must be knowledge. A massive body of learning must be understood before one can begin to contribute to it.

National Inadequacy

If our schools lack a unity of purpose and do not satisfy the intellectual needs of the student, the same inadequacy is evident on the national level. It is symptomatic of the situation that some time ago President Eisenhower announced that he would appoint a committee whose job it would be to determine the

national purpose—that is, the direction toward which we are heading.

The fact that such an announcement was made itself points to the desperate condition we are in. It is unimaginable that ancient Greece or medieval France would wonder what their purposes were. The most obvious national purpose is material consumption. Then too, there is the often repeated and rarely considered exhortation to preserve our American way of life. This may mean whatever one wants it to mean, but most often is understood as simple freedom of the individual. People are inclined to believe in freedom because of some words in the Declaration of Independence and Lincoln's Gettysburg Address, just as people are inclined to be against murder because it is forbidden by the Fifth Commandment. And it is just as rare for someone to examine the authority and reasonableness of the Ten Commandments as it is for someone to ask himself on what grounds he considers himself free.

The question of a national purpose would not have bothered the authors of the Constitution, for their ideas about man and the state were solidly grounded in the Liberal thought of the eighteenth century. The eighteenth century believed in a natural law, if not in a supernatural law. The American constitution represents a political statement of that conviction. Americans today have lost the intellectual convictions of the authors of the document they so cherish. The idea of

the dignity and inalienable rights of man are fundamental assumptions of eighteenth-century thought. These ideas, which are now but slogans, in turn are used as the justification of modern mass education.

But modern educators by and large disbelieve in the very principles on which modern education is founded. Few respect the moral system which is the foundation of American democracy. This moral system has not been transmitted to the present as a living and valid standard. In Walter Lippman's terms, we have abandoned "the public philosophy—the doctrine of the natural law, which held that there was law 'above the ruler and the sovereign people . . . above the whole community of mortals'."

Much has been said about the rootlessness of modern man. He is disinherited of social stability, religious belief, moral reality, and a hierarchy of values. As Lippman says, the major reason is that: "In our time the institutions built upon the foundations of the public philosophy still stand. But they are used by a public who are not being taught, and no longer adhere to, the philosophy. Increasingly the people are alienated from the inner principles of our institutions."

In the desperate search for values that marks the twentieth-century man, a number of false gods, Marxism, Freudianism, and fascism, have been tried and discarded. Now beatnikism, a juvenile kind of nihilism, which believes it has found something simply because

it has rejected something, is a kind of parody on the grimly serious plight of both the intellectual and the non-intellectual in the modern world. It is my belief that man cannot successfully manufacture values, although he has tried. You can get a man to believe in a slogan, but the man is acting not as a human being but a puppet on a stick. We have seen the Fascists and the Communists manufacture values and, through forceful persuasion, have them accepted. Furthermore, these values were of a religious nature in that they represented transcendent realities and were adhered to with unswerving fanaticism.

Modern totalitarianism represents a great temptation to rootless man, because it offers him the chance to engage in a dynamic society. It gives him something to believe in. The nationalistic state has become in the twentieth century a colossal tyranny because it has given to itself a religious meaning and demanded and received the worship which man owes only to God.

The Solution

The solution is not to invent new values but to rediscover the ones on which our society was constructed in the first place. The regard for the natural law which so inspired Jefferson and the other founders of America has been abandoned, but it can be rediscovered. And the way to rediscover it is through Christianity, which, with ancient Greek thought and Judaism,

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is the real source of natural law theory—and thus of our democratic ideals. Jacques Maritain writes in his *Christianity and Democracy* that “this form and this ideal of common life, which we call democracy, springs in its essentials from the inspiration of the Gospel and cannot subsist without it.” It is, then, the terrible paradox of our times that the life source of American democracy is militantly excluded from our schools in the very name of democracy.

Now, of course, if Christianity is to operate as the unifying and spiritualizing force in modern education, and indeed in modern society, it has a long way to go. First off, it must rid itself of anti-intellectualism and the lack of concern with the problems of modern man. Many Christians are unwilling to enter the arena of ideas. They are uncomfortable with any kind of teaching other than moral instruction and statements of official policy. It is understandable why secular educators are hostile to Christian teaching when they believe it to be completely close-minded.

Catholics and Protestants alike, however, have given signs that they have abandoned reckless and sub-rational championing of their own causes in place of serious learning. It is encouraging that Christian thinkers like Paul Tillich, Jacques Maritain, Reinhold and H. Richard Niebuhr, and John Courtney Murray, S.J., are accorded extreme respect by men in the universities who do not agree with them on issues

of dogma. It is further encouraging that, in the humanities and sciences alike, scholars are not only becoming far more tolerant of the Christian position, but are finding in Christianity a more rational explanation of the human situation than in positivism or humanism. In my own field of English literature, a dozen or more recent books, mostly written by men associated with non-sectarian universities, have unashamedly offered to their colleagues studies of literature from a Christian point of view.

The Christian idea of man should not be obscured behind a veil of cheap pieties and conventional slogans. We should frankly challenge the positivist and humanist view with our own, a view, to quote Maritain, of man “as an animal endowed with reason, whose supreme dignity is in the intellect . . . as a free individual in personal relation with God, whose supreme righteousness consists in voluntarily obeying the law of God and . . . as a sinful and wounded creature called to divine life and to the freedom of grace, whose supreme perfection consists of love.” edb

The great tradition of Christian thought should not be abandoned; nor, of course, should it be thoughtlessly parroted. Christian teaching is a growing, living institution, encountering new problems with new solutions, not abandoning the principles or blurring the distinctions, but searching them, testing them, and by all means applying them to the problems of our time. Although

we are in a true sense living in the post-Christian era, a period in which the teachings of Christ have been obscured and replaced by other more pervasive ideas and beliefs, we should not forget that Christian culture for hundreds of years was Western culture, and that the history of Western man is also the his-

tory of Christianity. In the field of education we should realize that "the complete and integral idea of man which is the prerequisite of education can only be a philosophical and religious idea of man," and that only in Christianity is such an idea available to us.

And now, an obvious question

A Teenager Looks at Community Tensions

I HAVE never seen a race riot, or watched a house burn before the eyes of its Negro owner, or stood by as a screaming crowd prevented a Negro from going to school. But I have seen a passive riot, and I can say that I know intimately what this problem is, for I have seen hate in action.

My neighborhood is a nice section with good, up-standing and well-meaning people; people I have known for sixteen years. I always found them to be, on an average, normal, friendly Americans who considered themselves fair and open-minded. They had lived in a bubble of self-complacency for a long time before it burst. The illusion was shattered when a large Negro family moved into a private home one block away from mine.

All of a sudden those "fair and open-minded" people began talking in a bitter and twisted way which I couldn't understand. The people whom I had considered nice all of a sudden weren't so nice. Yet everything was the same except for that quiet, reserved family who had never given a cause for complaint outside of being colored.

We had no race riots, no burnt home, no charred black cross, and everything is back to normal. The Negro family are nice people and now they are a part of our neighborhood. So we don't have any trouble, but, when I consider what might have happened, I discover that Arkansas isn't really so far away after all.

However, that is the obstacle that stands in the way of a solution to our racial problem: the gigantic unconcern of the people unless something happens right on their doorstep. They shake their heads when they read how a family from Puerto Rico, living eight in two rooms, can hardly exist like human beings simply because no work can be found for a Puerto Rican. But unless this happens in their own neighborhood all they do is shake their heads. What if that same man

presents itself. What steps are to be taken to restore Christian thought to an important place in the curriculum of the American college? Christians rightly feel that their position should be at least as important in the American university curriculum as agnosticism. But they have been opposed by those rigid

interpreters of the first amendment of the Constitution who seem to feel that religion should be excluded from all state supported institutions. Instead of maintaining an official neutrality in religious matters, the position taken by most state schools is intolerant, though it is an obvious fact that religion is so inseparably a

came to them? Would they give him a job? Would they even consider hiring him or working beside him? These are the questions that are ignored simply because they cannot be answered.

As Catholics there should be no hesitation in answering these questions. Yet, let us consider what the answer would be. How many of us can honestly say that we wouldn't mind hiring or working with a Negro? How many of us wouldn't get excited if a Puerto Rican family moved into our apartment house? Yet, we go to church on Sunday and pray to a God who died to save all men.

This is the paradox which each of us is living. This is a paradox which the American people present to a questioning world. Until we can remove these contradictions we cannot expect to answer the world's questions. For, if we cannot clearly define and live up to our own principles, how can we dare to ask the rest of the world to accept them? We say one thing, and practise another. We deplore slums and the fact that a Negro or Puerto Rican family must live there. But let this family try to better themselves or move to a better neighborhood and they are met with hate and prejudice.

I feel that this problem can be solved only through me and others like me, for we do not think as adults do. We teenagers are not afraid of ideals.

I wish to propose the adoption of an ideal—love, which can be found in the heart of each and every one of us. If we can open the hearts of our teenagers, the future adults of this world, then this torrent of love will overflow and wash away the stains of prejudice.

But there is no key to the heart. It can only be opened by the owner—from the inside.—RITA COLEMAN. *From a prize-winning essay in a high-school contest sponsored by the New York Catholic Interracial Council and the Alumni Relations Council. Miss Coleman is a student at Mother Butler Memorial High School, New York, N.Y.*

part of the thought, history, and art of man that to eliminate a study of it from the curriculum amounts to a kind of educational barbarism.

The University of Michigan recently released a book entitled *Religion and the State University*, a symposium in which mainly secular educators participated. The results and suggestions are interesting. It was generally agreed first of all that questions about the ultimate issues and concerns of man, that is, religious questions, should be raised in the state-university classroom. The major discussion centered on the problem of whether religion should be presented objectively by teachers who themselves are not believers, or by those who earnestly hold religious convictions.

Now in other areas of education, this causes no problem. All that is asked of a teacher is that he be trained in his field. The professor of economics may be a follower of Adam Smith or of John Maynard Keynes; the professor of English may be in sympathy with the romantics or with the neo-classicists. It seems obvious to me that no man can be really objective in the subject he teaches. Certainly most educational theorists realize this, and even urge that a teacher be completely free in giving his opinions.

The question is slightly complicated in the teaching of religion because a professor may be more concerned with conversion than with elucidation. But there is a great difference between preaching and teaching, between moral and doc-

trinal expostulation and the presentation of a point of view. There is no reason why a course in Catholic moral theology or a course in Luther could not be presented in the manner of other liberal arts courses.

But is such a thing legal? At present a number of States forbid public teaching of religion with public money. But the best opinion seems to be that it is not contrary to the U.S. Constitution to teach religion as an academic discipline. The first amendment seems intended to prevent the establishment of a national church and not to rule out co-operation between the churches and the state. In a *Commonweal* article Fr. Gerard S. Sloyan writes that, "courses in religion at the university level meet with no great legal difficulty in the greater number of states, provided they are optional with the student; that preference is not given to any single religious faith, and that they aim at understanding rather than indoctrination." This view is supported by prominent legal authorities.

In the secular university, diversity can be advantageous to education, just as an enforced unity is usually harmful. It is the very nature of the academic mind at its best to welcome new approaches to truth, just as it is fundamentally ignorant to close one's mind to any subject or to forbid its being taught because one disagrees with it. True, such a concept of education seems foreign to the unified, integrated plan of study which is the Christian ideal. But we must adjust to the multiple-

ity of the present, rather than long for the unity of the past when all the academic disciplines had their center and their source in the study of theology.

I do not wish to suggest that we mistake the diversity of the university for a universal diversity, for the Christian must retain his own unified view of man, time, space, and God, and at the same time act within a social framework that is contrary to his view. The view of unity can be taught without being enforced.

Finally the burden of communicating the truths of Christianity rests upon the individual teacher, just as it is the individual teacher's duty to place his own subject matter in an organic relation to all the areas of human concern which it touches. Literature, for instance, overlaps into philosophy, politics, sociology and all the studies which have ever interested man, including religion. The professor of literature does an injustice to himself, his material and his students if he ignores these dimensions, if he neglects the over-all unity which shows the arbitrariness of course and subject-matter distinctions. It is just as important that the professor share not only a body of facts and conventional opinions, but his deepest felt convictions with his students. It is foolhardy to ask the Christian teacher to be objective and secular in the classroom, for the reason that his humanity, his profession as teacher, and his Christian faith are one and inseparable. The truth cannot be compromised.

The role of the Christian student

in the state or secular university is analogous to that of the professor, and even more demanding. The student should first of all have the same respect for the intellect which the professor should have. He is traitorous to his creed if he refuses to examine a body of knowledge because his teacher is not of his faith; because he fails to see any connection between the material and his religious beliefs; because he sees no connection between the course and making a living; or because of complacency or smug piety of any sort.

Indeed, the demands on the individual student are enormous. It is up to him, with as much help as he can get from his advisors and his teachers, to make sense out of the confusion and seeming aimlessness of modern education. The supermarket college which offers everything for the same price, with no chain of values or pattern of relationships, confronts the student with the assumption that every course is just as important as every other and that there is no necessary relation between any of them. It is the student's responsibility to assimilate religion and his study.

The institution of courses in religion would be of great benefit in keeping a student's understanding of his religion on an intellectual par with his knowledge of other subjects, and in providing him with the ability to integrate his academic and life experiences. But the student's private effort will always be essential to both his religion and his education.

Progress in Biblical studies and gropings toward a valid Biblical theology on the part of those outside the Church have brought us to the point where ecumenism—the movement toward Church unity—has aroused universal interest.

Christian Unity

*Through the Bible**

WALTER M. ABBOTT, S.J.
Associate Editor, AMERICA

A FEW years ago discoveries of ancient scrolls in caves near the Dead Sea caused flurries of talk about "Christians before Christianity." It did not take long, however, for scholars to sort out truth from conjecture. Now, instead of being turned topsy-turvy and divided asunder by the contents of the Dead Sea scrolls, we see more clearly that the

people who lived around Qumran by the Dead Sea were very definitely Jews who had gone out into the desert to prepare the way of the Lord. And we know now that the spiritual leader of these people, the "Teacher of Righteousness," was no threat to the originality and uniqueness of Jesus.

The discovery of ancient Coptic

* The fourth in a series of radio talks entitled *The Christian in Action*, produced by the National Council of Catholic Men in cooperation with the American Broadcasting Co., April 24, 1960.

manuscripts at Nag Hammadi in Egypt, including the so-called "Gospel of Thomas," caused excitement when it was claimed that a collection of secret sayings of Jesus had been found. Some of these sayings are like sentences in the Gospels of the New Testament, and a few of the "new" sayings sound as if Jesus might have said them, but enough of the "new" ones are so fantastic that we can be quite sure the "Gospel of Thomas" is not a Christian work. Christianity certainly is not what the "Gospel of Thomas" says it is. These Coptic books have not divided Christians, but have helped, in fact, to bring us closer together, because in studying these books and the scrolls we come to the agreement that they do not teach true Christianity, and we go back together to examine again the authentic Christian revelation in the Bible.

Someone has argued that when Lewis Carroll wrote *Alice in Wonderland* the character Humpty Dumpty was his symbol for the Bible, because all the scientific work and research of his day, it is said, had so knocked the Bible apart that nothing would put it together again. In our time, however, we have come to see that science has not really harmed the Bible. We now see more clearly that the Bible and science are different fields of study and that there should not be any conflict between them. The more we know about each of them, the less conflict we see there actually is. In fact, studies of ancient scrolls, archeological discov-

eries, and the progress of science have combined to enable us to see far better than many generations before us the true, original meaning that God intended in the sacred books of the Bible.

All this progress has helped, among other things, to bring us to the point where "ecumenism," the movement toward church unity, is the object of universal interest and study. As Bishop John J. McEleney expressed it in a talk on Radio Jamaica, today the Bible has a "primary position" as "the sacred ground upon which preparation, if not the first steps, are being taken toward that unity."

In the various churches there are stirrings for changes. The Anglican Dean of Saint Paul's Cathedral in London, for example, has pointed out that several items in the Thirty-Nine Articles of the Anglican Church show what a gulf separates the Thirty-Nine Articles from current understanding of the Christian Gospel. He described the theology in several articles as startling instances of the absurdities and even blasphemies into which men ran when they presumed to search into the mysteries of the divine nature and will by human logic and imagination. The Dean's complaints amount, I think, to a plea for a return to a Biblical theology, for an expression of the mysteries of the divine nature and will in the terms of the revealed Word of God.

In their stirrings and gropings toward a valid Biblical theology some who are outside the Catholic

Church fear that Catholics cannot go along with the movement because, it is alleged, the Church imposes a monolithic unity of judgment about all the themes that will be investigated in the attempt to construct a Biblical theology. The separated brethren should be reminded that in the Church there is a wonderful unity but it is preserved amid a remarkable diversity. For example, while Catholic theologians and Biblical scholars can agree in expressing a common Biblical theology about the Fatherhood of God, when it comes to expressing the theology of the Father's divine providence and the Father's government of the world there are within the one Catholic Church a great variety of opinions. Yet all remain true to the one faith.

That very term "faith" is not understood in the Catholic Church with monolithic unanimity. The theologians of the Church have various opinions about the analysis of the act of faith, and the Church has not decided in favor of one rather than another. There are some things about "faith" and the Bible that the Church has decided, of course. It would be curious, after all, if certain things were not to be held with unanimity about the one fold and the One Shepherd. However, very few texts of the Bible have had their meaning authoritatively declared by the Church; less than 25, in fact. Theologians in the Catholic Church are still divided after all these centuries in their interpretations of the Biblical texts about most

subjects in theology. In fact, in every tract of theology within the Church the close observer will discover there are different schools, and different degrees of certainty are attached to many propositions even when there is agreement on the propositions themselves.

But before we would reach any of those fine points, in our efforts to construct a common Biblical theology we can put ourselves well along the road if we start with consideration of the Fatherhood of God. It will be possible, I think, for all non-Catholic Christians to accept a piece of Biblical theology that Pope John XXIII addressed to all the Catholics of the Archdiocese of Montreal recently. The Pope's message was given on the occasion of a great mission held in Montreal from March 6 to April 10. The theme of the mission was "God is Our Father." The Pope remarked that the theme is "an invitation to meditate upon one of the fundamental truths of Christianity—to know that God is Father, that He is our Father." In the words that the Pope wrote next, I think we have a common Biblical theme:

How often does our Lord exhort His disciples to have faith in the power of "the Father who is in heaven," to have confidence in His goodness! How can He, who feeds the birds of the air and clothes the lilies of the field, forget man, the very hairs of whose head are numbered and who is of much more value than the sparrows (*Matt. 6:26; 10:30-31*)!

The infinite goodness of the Father has been made known to mankind: He

has sent His Son, and to all who believe in Him, He has, as St. John records, "given the power to become 'Sons of God' (*John* 1:12), and to become co-heirs and brothers of Christ, who solemnly proclaimed, 'I and the Father are one'" (*John* 10:30).

Entering thus into the family of God, which is the Church, through faith and by baptism, we have become adopted sons: let us offer Him our filial love, and let us live in His sight with the heartfelt desire to please Him in all things: this is the basis of a good life.

Now if God is our Father, it follows that we are all brethren. Whence it is that our Lord urges us—"a second commandment like unto the first"—"Love one another!" Filial love is only true, in a family, when it is complemented by fraternal love, and when this love is made known by acts. Such is the great law of love—filial love and fraternal love—the Law of the Gospel. It is only by love that the world will find the road of true brotherhood and true peace. ♦

Today, thanks to modern scholarship, our various translations of the passages that Pope John XXIII has woven together here agree pretty well in saying the same thing. We can agree—Catholics and non-Catholics alike—about what the Bible says at these points, even though we may still disagree about what the words mean. As Pope Pius XII pointed out years ago, the reading of interpretations into the translation of Biblical texts is easily detected and condemned. No reputable Biblical scholar would dare to inject anything into the text that is not there. He would be immediately exposed by his colleagues if he slanted anything or

dabbled in anything except the apt, accurate words the texts call for. The fact that we can agree on the words to use is a big step in the direction of agreement about the interpretation of the words.

It would be falsely irenic to imply that there will be little or no difficulty in coming to agreement about the meaning of words like "sin," "Son of God," and "faith." Between Catholic and Protestant there are, of course, some differences of major proportions. Catholics and non-Catholics differ about the interpretation of Adam's sin and its effects. There are Christians who do not believe in Christ's divinity. The very One, therefore, who said "that they may be one as Thou, Father, in Me and I in Thee, that the world may believe that Thou hast sent Me," is made out to be a stumbling block and stone of division. Saint John wrote his Gospel (to quote his own words) "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (*John* 20:31). We, Catholics and non-Catholics alike, use the same word "believe" when we translate those sentences from the Gospel, but we do not mean the same thing by that believing, by that faith. The Swiss Protestant theologian Karl Barth has said that it might be possible for Protestants and Catholics to agree on something in common if it were not that we would disagree at once about the first thing we would have to try to say in common—"I believe." If it were possible—and we can hope that

it might be—to surmount difficulties about the words “believe” and “faith,” we would then come to the question of Christ’s divinity, and that surely is a big question for both sides to agree about.

Protestants who do not believe in Christ’s divinity should not take it amiss that Catholics think there is nothing more important in their apostolate than to convince the world that Christ is God. What both sides should do in these ecumenical times is to re-examine the evidence. Let each side hope to convert the other—that is only reasonable—but let the study of the Biblical texts be as objective as possible. Of course, Catholics will hope to impress non-believers with the accurate credible records of our Lord’s life; His claim to be God; the recognition of His claim by His friends and His enemies; proof of His claim by His character, His prophecies, and His miracles, especially His resurrection. Isn’t it allowable that we could hope somehow to work out a common conclusion? That this might be a providential hour provided by the Good Shepherd for many souls?

The Mother of Christ, Mother of the One who said “that they may be one,” is for many Protestants still another stumbling block. They sincerely argue that they love God and our Lord so much that they shrink from elevating His Mother to a position anywhere near Him. Devotion to our Lady has been presented to the Protestants for so long as an insult to our Lord that they find it difficult even to consider

whether devotion to our Lady is a legitimate development with Biblical authorization. Some Catholics have gone to excess in devotion to Mary. This naturally confuses and frightens Protestants. It will help to recall what Pope John XXIII said recently when he elevated the International Marian Academy to the rank of a Pontifical Academy. He warned against excesses in devotion to Mary and excesses in claims about her. But he also warned against playing down Mary’s part in God’s plan for mankind. He wrote that he agreed with Pope Pius XII in cautioning that “Mariology must not go beyond truth as a result of false or immoderate boldness, nor must it be restricted within too narrow limits in considering that special dignity proper to the Mother of God and to the *Alma Socia* (Dear Partner) of Christ the Redeemer.”

The title “Mother of God” which the Pontiff used goes back to the early history of the Church and the definitions of early ecumenical councils, long before the advent of Protestantism. The title Mother of God was established early, but, as a Catholic Biblical scholar said at the eleventh annual convention of the Mariological Society of America in Detroit this year: “We still await the first Biblical Mariology comparable with Biblical theology.” We must work out a Biblical Marian theology. It would help greatly if Protestant scholars would turn to an examination of the Sacred Scriptures with Catholic scholars in making this attempt.

It would help greatly, too, if Protestants would not take alarm when they learn a Catholic bishop has petitioned that the coming ecumenical council study the question of our Lady in the Redemption and our Lady as "co-redemptrix." It would help greatly if Protestant Scripture scholars would examine the Biblical texts that Catholic theologians may present in support of the question. It would help greatly if they would confer with the Catholic scholars. In such consultations each side may hope that the Good Shepherd will bring the other side into the right fold, but what is wrong with that? We may be sure that the Shepherd will know His sheep.

One good thing that will surely develop is a greater knowledge of what the Biblical texts tell us. I am reminded of the objection that Catholics as well as Protestants made when St. Bernadette Soubirous announced our Lady had identified herself, in an appearance at Lourdes, as "the Immaculate Conception." Catholic and Protestant theologians wanted to know how anyone could possibly have said, "I am the Immaculate Conception." One still hears the objection from some Protestants that it just doesn't make sense. Years ago I heard a doctor of divinity at Oxford University make that complaint. He was answered on that occasion by an another theologian who said: "That way of speaking ran in the family, Doctor. Jesus, her Son, was known to say: 'I am the Resurrection and the Life.'" The good Bible-believing

professor was momentarily speechless, and then he admitted that he had never thought of the connection. He did not question, of course, that the Bible says: "I am the Resurrection and the Life."

One fundamental difficulty, of course, is that Protestantism, on its own admission as Father Kilian McDonnell, O.S.B., remarked in *America* magazine recently, is a striving for religious truth which is never attained with certainty, but Catholicism is a striving in religious truth which is never completely exhausted. The Protestant may hear the Catholic talking, but often he does not listen, because he has a basic distrust of Rome and the definitive, dogmatic formulations of Rome. The Protestant's distrust comes not so much from his conviction that Catholic formulations are inadequate. (The Protestant may be quite willing to admit that Catholic formulations are as good as can be made in the present level of theological knowledge.) His distrust comes largely from the fact that Catholic definitions are definite, so definite when they are solemnly made that they are irreformable. In other words, we approach cooperation with a basic difference in outlook that threatens to make the common endeavor ultimately impossible. But our Lord's last prayer was that we might be one, and somehow it can be done.

It will help to recall something else that Pope John XXIII said at the 50th anniversary of the founding of the Pontifical Biblical Institute in Rome. He pointed out that "Biblical

scholarship calls for great caution and temperance so as not to present as definite what is only a probable and working hypothesis." "Yet this," he continued, "does not prevent clarification of questions which assail minds and create difficulties and

dangers for the faith of so many Christians." Study alone, the Pope also said, is not enough to balance scholarship with adherence to the Church's teachings. He added: "One must invoke the comforting light of the Holy Spirit."

Decline of Neighborliness

It is not that people have deliberately thrown away neighborliness. It is rather that they have not realized that, in a world of change and movement and wide horizons, neighborliness will not simply grow as it did in communities where people were thrown together in each other's laps and rarely needed to look beyond the parish pump. There is a drill, a technique, for sinking roots deeply into the shifting sands of the modern community. It can be taught and learned in the schools and youth movements and through adult education. It can be encouraged in practice by local authorities through such things as self-government by tenants' associations, through the owner-occupier cooperatives, or generally through the efforts of community workers. Voluntary movements and especially the churches have a big part to play. I believe, so far as the Catholic Church is concerned, that the greatest contribution can be made by family movements on the lines of the Family and Social Apostolate, that is, by movements specifically aimed at the problems of the family in its neighborhood.—MICHAEL P. FOGARTY in *the CHRISTIAN DEMOCRAT*, November, 1960.

If African Catholics are to have a significant impact on the societies of which they form a part, they must permeate the social structure by the integral living of Christian lives.

The Church *in a Changing Africa**

PAUL CRANE, S.J.

IT WOULD SEEM, at first sight, that the Catholic Church has little to fear from an emergent Africa. Rather would she appear to gain, for the transition to independence of so many countries of that continent means the passage of power and influence to educated, indigenous elites whose members, more often than not, have enjoyed the benefits of a Catholic education. Few realise in this country the extent of the educational effort put forward by the Catholic Church in

the mission field. It rarely receives public reference because so often resented by the secularist and centralizing mentality of a large number of colonialist officials, to say nothing of itinerant reporters of the African scene.

With this mentality in retreat, however, it might be thought that the Church will come into her own as African countries achieve their independence. By this one does not mean, of course, that she will receive an increase of secular power

* Reprinted with permission from the *Month*, 31 Farm St., London W. 1, England, October, 1960.

or that, absurdly, independent African States will convert themselves into theocracies. The Church has no desire for either in this day and age. What one would hope for is simply that those who control the affairs of the new African States would tend to set their effort, at all stages of political and social life, within a framework of moral principle based on a true understanding of the value of human dignity. The educated African Christian should be expected to contribute this, at least, to his country. All men of good will, whatever their religion, would want him to do so.

Unfortunately, there is no guarantee that he will do this. Neither is the blame primarily his. It rests largely with an educational system which, in its higher reaches, has not embodied an explanation of the true relationship between religion and public life. What the enterprising young African has learnt of the latter he has gathered for the most part from alien sources and he has done so by his own efforts. So far as English-speaking Africa is concerned, the secularist institutions of the Anglo-American West have filled the void in his thinking which higher Catholic education on the spot in Africa has rarely succeeded in filling.

As a result, the Catholic African speaks very often with two voices. In private, his accents are those of a pious Christian. In public, secularism dominates his utterances as a leader at almost any level. As a follower, his allegiance is given

to those who speak against the background of this philosophy. Catholic deficiency has left him with two compartments in his mind. He is content that there should be, for he has rarely been taught to see the relationship of his religion to public life. Consequently, he does not understand that attendance at church may be difficult to reconcile with allegiance to a philosophy which stands in contradiction to Catholic social teaching.

The incompatibility between the two is not present to the minds of most educated Africans. When it is recognised by a few, too many of them come down in favor of an alien social philosophy and abandon their Church. Not formally of course; they simply let it slip away from them as no longer relevant to their own political future or that of their country. For such as these, Christianity belongs to a country's colonial childhood. It can have no part in the adult life of an independent nation. These are the sentiments of many educated Catholics in Africa, who have drifted away from their Faith or whose practice of it is confined to formal attendance at church and little more.

Contented Schizophrenia

More tragic, in some ways, is the attitude of the masses who follow. On this point of the relationship of religion to public life, they remain contented schizophrenics because it has never entered their heads that the one has anything

to do with the other. For them, there is no question of a choice between their Faith and what might appear as an alien public philosophy. The need for a comparison does not even arise because, to their way of thinking, the practice of their Faith is confined to attendance at church on Sundays and little more.

For them, public life remains something controlled by public men. Influence over its course is something they regard as lying outside the scope of their religion. Formerly, in their eyes, it was the servants of a colonial power who controlled the public course of their lives. Now it is their own politicians who do so. Independence, for them, means that.

They cannot think of themselves, at present, as exercising any influence over the affairs of their countries. They have never thought of themselves as doing that in their colonial past. Why should they think differently in their independent present? They have, in fact, all the less reason for doing so now that their own representatives are in charge of their lives.

This attitude is all the more understandable when one realises that, formerly, the Church's effort in this regard was necessarily limited to an attempt to preserve her freedom of action through negotiations carried out at top and local levels between her own clerical representatives and the servants of a not unfriendly colonial power. Because she had to work in the past

with colonial paternalism, the Church in Africa has not yet succeeded in adapting herself to a new situation, which requires that a great part of the influence secured formerly by direct negotiation be gained now through the influence wielded by an educated laity at all levels of an independent country's social and political life. For reasons already given, most of the members of that laity are without inclination to exert it in this fashion. That is why the dynamic of the new countries in English-speaking Africa remains largely in secularist hands.

Remedial Measures

We have confined this analysis to an examination of the results flowing from a failure, in the higher reaches of Catholic education in Africa, to relate religion to public life. Remedial measures would do something to supply the emergent countries of that continent with the beginnings, at least, of Christian lay influence.

Much more, however, is required in the longer run if African Catholics are to have any significant impact on the societies of which they form a part. The way to that is not, primarily, through the serried ranks of organised Catholic Action. It is a matter, rather, of the permeation of a social structure by values made manifest in the integral living of Christian lives.

The way to this is through a type of teaching which reveals their Faith to the rising generation of

African Catholics not only as a discipline to which they must be loyal; but as something which brings fulfillment to their lives. It is not enough that the few at the top should be taught that the Church has a social message and that they should be trained for leadership. Efforts in this direction are essential in the short run. They must be paralleled in the longer run by others, which work for the integrated Christianity of all and whose aim is to reveal Catholicism to young Africa in terms of life and fulfillment in Christ. Only when they understand it in this fashion will the rising generation of Catholics in that continent take their faith through their *living* of it, quite effortlessly to those about them. This is what one means by the impact on a social structure of integrated Catholic lives.

The efforts needed to form Catholics of this caliber would seem to require, as an essential preliminary, a more adult relationship between priest and people in place of the understandable paternalism of earlier missionary days. One might sum it up by saying that the endeavour of the missionary must no longer be to protect his flock from "the world." He must teach them Christ in order that they may overcome it. His task is not now—if it ever was—one of mere conversion. His business is to transform his baptized Catholics into a Christian community. It will only be undertaken when it is realised that the two are not the same.

A New Approach

For the rest, the successful accomplishment of this task would seem to require a threefold line of approach. Its elements only can be presented here. In the first place, a new emphasis is needed in the schoolroom—away from the learning of religion by rote, and in the direction of its explanation in terms of richness of life in Christ and its relevance to everyday living.

Equally necessary, in the second place, is the bringing of the liturgy to the life of the parish, the fullest participation of the people in the worship of God, and the framework of that worship linked as closely as rubrics allow with the local African environment. The intention here is that people should see their parish church primarily as a source of supernatural life relevant to their everyday living and not only, as too often, a place for the fulfillment of religious observance. Out of this kind of approach there should come a growing realisation of the meaning of unity in Christ as something which must express itself also in the social field.

The credit union, the co-operative, other forms of self-help, then begin to take shape among Christians as manifestations of their membership of the Mystical Body. They constitute a third strut in the building of a Christian community.

Rightly conceived, these forms of mutual co-operation between Catholics strengthen the liturgical

life of the parish from which they can so easily spring. There is, as it were, a dynamic relationship between liturgy and the kind of social action which generates mutual help at parochial level.

One has only to look at the outline of this long-term task to see

its magnitude, and the enormous amount of careful planning and patience required to carry it through. One should think also of the realignment of emphasis needed in the formation of European missionaries, African priests and nuns and lay teachers. There is much to do.

Old News

"Something unsavory is happening in the motion-picture realm that demands the exercise of utmost vigilance and responsibility on the part of those who are truly interested in the future of films." There is nothing striking about the truth of this statement. What is rather striking is that it opened a recent editorial by Bosley Crowther in the *New York Times*. What is happening, he said is "the tendency of producers, made evident in any number of recent films, to go for licentious stories and/or to inject extreme and gross sex details in their works." The producers have, apparently, gone so far as to give themselves away. "What is so depressing and vexing about this business," Mr. Crowther continued, "is that it clearly betrays the proneness of top-flight filmmakers to feel they have to needle a respectable drama with raw sex." Such criticism has been made by Catholic critics. It will be considered more relevant when it comes from Mr. Bosley Crowther.—*From the SIGN, November, 1960.*

Today, as whole continents are coming into new and more prominent development, the small view of things must go. We must put in its place the genuine universality that our common origin and common destiny demand. Humanity itself is the wide reality that must claim our loyalty.

The Press

and the "Image" of the Church*

an address given by

GREGORY PETER CARDINAL AGAGIANIAN

Pro-Prefect

Sacred Congregation of Propaganda Fide

at the annual meeting of the Catholic Press Association

I HAVE traveled a great many miles to be able to respond to your gracious invitation and to be part of the Golden Jubilee celebration of the Catholic Press Association. I need hardly say that I have done so with joy. Even aside from the honor of this very significant occasion, your invitation affords me another opportunity to visit America and to see the vigorous growth of the Catholic Church in the midst

of the expanding greatness of this American republic. Your country and your people are a symbol, and more than a symbol, for that older world from which I come; yours is a land of hope toward which men elsewhere look with expectation and with confidence.

Your invitation extended so generously in my direction is itself typically American. While there are many persons closer to home who

* An address at the annual meeting of the Catholic Press Association, Washington, D.C., May 12, 1960.

might bring to this gathering a message at once appropriate and inspirational, you have seen fit to give place to one from a great distance who, though very far from being a stranger, is at the same time not one of your countrymen. The characteristic American modesty which is so often content to listen, the American disposition of youth which so readily gives ear to older representations longer established, these qualities which we have learned to recognize in you, make it appropriate for one like myself to bring a greeting and a message on the celebration of your jubilee.

There is another sense in which my presence may also be explained. How characteristically Catholic it is to look toward Eternal Rome at times of special rejoicing and to draw from those everlasting springs which began with Peter the new nourishment which makes faith and good works flourish among us! Only a few days have passed since I stood with our Holy Father, Pope John XXIII, gloriously reigning, and received his Apostolic Blessing for you and for your work. The American attachment to the Holy See is a deep spiritual loyalty which inspires and invigorates the faithful in your own nation and is an example to the Church everywhere. Since my days as a student in Rome, where I first met young men from your country, I have admired the American devotion to the Sovereign Pontiff, so forthright and so unfeigned, full of that true warmth which worthy sons give in affection

to a respected and beloved father.

As you know, my work, in the Providence of God, is to direct, as Pro-Prefect, the Sacred Congregation of Propaganda Fide, the office of the Holy See entrusted with the guidance and direction of the Church's missionary apostolate throughout the world. In this context, you will not fail to see how related are my official duties and my place here this evening. Long before it became a popular word, and many centuries before it became a professional one, the office which I represent was accustomed to use the word "propaganda." Now, of course, the word is a commonplace, and indeed in our own generation a whole science has grown up about the word and the technique it represents.

Communications Today

Some tools of this new science, I am sorry to say, are a good deal less than commendable and where they suggest misrepresentation and deception they are completely without justification as a means of communication among men. We should acknowledge, however, that today, more than ever before, the minds of men are being assailed on all sides by what is being called "propaganda" and it is often difficult even for stalwart souls to resist confusion.

The advances which modern man has made in the means of communication have been notable indeed, but, like any other aspect of human progress, they have brought their own new and special challenges. If

men have become better informed, so too have they run the risk of becoming more easily misinformed. If the wings of flight have become swifter for the dissemination of truth, so also has error learned to move more quickly. Science and technology may have brought us information quicker, but the moral judgment which discerns the good purpose from the evil one must still be exercised by man himself. This is a central fact in human existence which no changes in our environment can ever remove; the free decisions of men, under the grace of God, give a moral dimension to their actions, and it is on these aspects that they must ultimately be judged. Success can only be measured in relation to a goal, and unless man has his sights set upon eternity he is not even a success in time.

It is against this sort of background that we must measure the professional work in which all of you, as men and women of the press, are engaged. It has been my happy privilege to have been in contact over the years with many of the papers and magazines published in the United States. Most recently my experience has included nearly every kind of publication represented here, and I can speak as one who, through the kindness of many friends, has been a reader and observer of the Catholic press on a very wide scale.

Of late years I have noticed a quality that I would like to call "concern" in your publications which I did not perceive at earlier times.

Perhaps in other days it was sufficient to inform your readers of the news of interest to Catholics, to edify them with stories of the triumphs of the Church, to ask their prayers for the Church Suffering, and to encourage them in the wholesome practices of the faith for their own sanctification. All of these things are necessary, of course, but there is something else likewise important. It is a sense of personal involvement in the life of the Church everywhere. It is what I have described as a sense of "concern."

Challenge of the Journalist

Because the Church is so truly a living thing it is not possible to describe it as one might describe an institution or a movement. The Church is not understood in any adequate manner merely in terms of the facts one may know about it. The news of the Church is never just a chronicle of events, not just some kind of recitation of incidents which touch upon it. The true life of the Church is the story of a living thing, the story of Christ in the world mystically but just as really as He was two thousand years ago when He lived and taught in Palestine. In order to record the true history of the Church in the days in which we live, we must encourage our people to see behind the passing scene into that deep reality which is the Kingdom of God on earth. The divine quality of the Church Militant is not merely a phrase; it is a living reality; it is Christ passing through the years of

this generation and through "all days even to the end of the world."

This, it seems to me, is the difficult challenge of the Catholic journalist, and particularly of the Catholic editor: to make the life of the Church something more than merely another portion of contemporary history, to make plain the grace and mystery of this living Church, to relate it intimately with eternity without tearing it from the present context of time.

The men and women behind the Catholic press here as in every other land must themselves catch the spiritual vision of the Church with unmistakable clarity, they must hear its social message in the most distinct accents before they can transmit it to others through their words and their publications. I have been reading in many places about the "image" of the Church as it is being called, the picture of it that those outside of the Church often carry in their minds. Many people are dismayed at the distortion and the misrepresentation such an "image" has among our neighbors in different religious traditions. I am sure that this is a problem of large importance, for ignorance has been our enemy as well as enmity, and we all know how many misunderstandings have been built on misinformation. But there is another problem which must be of even greater anxiety for us and it is that there are some even *within the Church* who still fail to see the Church herself in her true dimensions.

The Church, true mother that she

is, may often seem to be adapting herself to the manner of her children. In so many superficial ways the Church does accept the environment in which she finds herself and as a result speaks to each place and each generation in its own language. But beneath all of these varied adaptations, these surface changes, there is only one unchanging mother, that Church founded by Christ and bearing His message through time. This is the true "image" of the Church, and this divine quality must be seen through all the confusion of changing times and changing customs.

At the present time there are two aspects of the life of the Church which in a special way require our attention and both of these can be immensely assisted by the efforts of the Catholic press.

The Church Universal

As the nations are brought closer together by expanding technology there is less excuse for us being unaware of the varied cultural traditions which exist in other parts of the world. There is also less reason for feeling that the people of our local experience, whatever it may be, form some kind of ideal mold from which we must allow only the most minor modifications. Mankind in God's plan is rich in diversity, and races and nations abound with different traditions, different cultures and even different civilizations. Often we mistake the familiar for the ideal and simply because our own experience is a limited one we seek to

place limits on the plans of God. This is a grave error when applied to the Church, for nothing is clearer from the words of the Master Himself than the fact that His mission is to "all the nations."

The late Pope Pius XII drew, with modern lines, the world portrait of the Catholic Church at the halfway mark of the present century. In his Christmas message of 1945 he stated:

The Church is the mother of all nations and peoples, no less than of all individuals; and precisely because she is a mother, she does not belong, nor can she belong, exclusively to one people or another, or to one people more than another, for she belongs equally to all. She is a mother, and in consequence she neither is nor can be a foreigner in any place; she lives, or, at least by her nature, she ought to live among every people.

Very few of the faithful within the Church have the opportunity given to those who work in the press to make familiar the things that are far away and to set before our own people the rich variety of traditions which the Church itself enfolds. Others may think of life in terms of color, or race; they may speak of backward countries and advanced ones, of the civilized and the primitive, of Orient and Occident. For us these words have only superficial significance. The Church is accustomed to speak of "souls," as if to declare that here is the essential and unifying factor of mankind. Men begin to live—in terms of the divine life—with baptism and this

life never ends but is intended to continue in eternity with God. Today, as whole continents are coming into a new and more prominent development, the small view of things, wherever it exists, must go, and we must put in its place the genuine universality that our common origin and our common destiny demand.

Local traditions are precious indeed; and the history of every national life is deserving of its share of honor and respect. But humanity itself is the wide reality that must claim our loyalty, for it is *all* men who come forth from the Creator, *all* who are redeemed in Christ and *all* who are destined for eternal life with God. To narrow down the boundaries set by God is to do violence to those religious facts most certainly revealed to us.

Our Unity in the Church

There is another aspect of the life of the Church—another side of the same coin—which in our contemporary history can be blurred for Christians, and to which the press can bring distinction and clarification. This is the inseparable character of our simple Catholic family. We know that the world is divided into continents and countries, into cities and towns and villages. The Church, too, in its administration is separated into archdioceses and dioceses, vicariates and prefectures, into parishes and mission stations. Sometimes even the conscientious believer can begin to think that the Church for him is bounded by the limits of his local

knowledge and that others must take the responsibility of the Church elsewhere.

This is a paralyzing mistake, for each one of us is a part of the Church universal, as St. Paul reminded us. So, no one can be isolated from another for we are all truly one in Christ. Though separated by miles of geography, by language and history and custom, though unknown to each other and without visible means of communication, every member of the Church is brother to every other and he must bear realistically the responsibilities of this brotherhood. Africa may seem far from America, Asia distant for the Latin world; the Antarctic is remote from the tropic islands, and the jungle far from the city—but all are saddened when one is saddened, all suffer when one suffers, all triumph together for all are one in the body of Christ.

The implications of our unity in the Church must be recognized in our actions. The kind of unity that is ours is not satisfied merely by acknowledgment, it is not a vague realization that there are others in the world who share our religious commitments; it is a unity of organic quality, a unity of purpose and effort for the realization of the Kingdom of God.

The Catholic press, in all its forms, can assist in breaking down the barriers that distance and a lack of knowledge set up between peoples. His Holiness Pope John XXIII, speaking to the personnel of the newspaper *L'Avvenire d'Italia* last

October, stated that the Catholic press

exists above all to exert an active presence and testimony. Its presence must be active, intelligent and alert in respect to the innumerable problems posited by present-day life, so that it may give them an interpretation according to the valid criterion of the eternal truths which reflect upon time; a presence which lets nothing escape, so that it may inform the reader and assist him in forming an enlightened conscience in the face of the interrogations and bewilderments that today's world sets before him. It must be an active presence, therefore, which orientates, clarifies and restores all things to the light of revealed truth.

Here as elsewhere, what we do not know we do not understand, what is far away is foreign to us. But your words and the pages of your papers can reveal the unknown and make familiar the foreign. When men share a common faith by which they live in this life and prepare themselves for eternity, they are bound together by ties so strong that no human factors can break that oneness. Your work must be to accentuate those qualities by which we recognize our brothers in the faith wherever they may be, and to encourage that mutual rapport which is the result of our union in Christ.

Start here
The Key to Success

I have not offered any specific suggestions that might accomplish the ideals that I have described for you, and this is because I am cer-

An Italian newspaper

tain that these opportunities for action will in every case be clearer to you who are working in the press than to the rest of us. I have spoken, however, of what I have called a "concern" and I return to this as the key to your success in these endeavors. If the Church stands so in the center of your thoughts that its every disposition is reflected there, you will have no difficulty in being involved intimately in its universal life and communicating this involvement to your readers.

First of all however, you must feel the concern yourselves; you must in the old phrase "*sentire cum ecclesia*" which means far more than merely to "think with the Church"; it suggests that we be in tune with the Church, as if to re-echo its every note in harmony. How well might the words of our Holy Father Pope John XXIII, addressed to the Italian Catholic jurists, be applied to Catholic journalists: "The love of truth, the constancy of one's own convictions and sincere zeal for souls will be an impetus for all those who have at heart the honor of the Church and the salvation of society!"

For those who are involved in the work of the press it must be clear, then, how personal is the commitment that this program calls for. Important as it is to have a competent and professional press, all this avails us not at all if we do not have behind it, giving it life, a holy and dedicated corps of press people. It is your vision that is communicated through the pages of the press,

it is your word that inspires the reader to new understanding. You are so literally at the heart of the press. This is why so truly you are the hope of the press. The immense accomplishments of the Catholic press in this country and elsewhere at the present time are a tribute to your abilities and to your fervor. My words this evening are intended to salute these labors, and to call you to even further greatness.

In 1955 Pope Pius XII made a statement that summed up his views on the role of Catholics in world affairs. He said:

Catholics are extraordinarily well equipped to collaborate in the creation of a climate without which a common action on the international plane can have neither substance nor prosperous growth. . . . There is no other group of human beings so favorably disposed, in breadth and in depth, for international understanding . . . Catholics, above all, must realize that they are called to overcome every vestige of nationalistic narrowness. . . .

On a number of occasions Pius XII expressed his conviction that the Catholic journalist is a key figure in stirring the Catholic world to action. "Let the press," he wrote on the occasion of the Christian art exhibition in 1950, "lend its precious assistance to those who are preparing and leading the great, noble fight for truth and justice, and for peace and harmony between all nations." In *Fidei Donum*, in 1957, he said: "We must extend the Catholic press in every form and study modern methods of propaganda, for we know the importance in our days of

an enlightened and formed opinion."

Take unto yourselves, my dear devoted men and women of the press, the inspiring words on life's goals uttered by the same Pope Pius XII: "The task confided to you by

Providence in this crucial hour is not to conclude a weak and timid peace with the world but to establish for the world a peace really worthy in the sight of God and man."

end

The Destiny of America

In our season of history, beyond any previous era, the world spectacle seems most violent in its surface turmoil; most intense in its inner passion; most titanic in its destructive potential. Our waking and working hours seem too often filled with the alarms of new threats, the clamor of the aggressive and the cries of the fearful.

Against the dangers inherent in the attitude and announced purposes of a powerful, secretive dictatorship, we steadfastly maintain the military, moral, economic and political potential to assure the nation's safety. Further, knowing that peace and freedom are weakened if not shared, we help other nations which, like ourselves, uphold the dignity of man and maintain their liberty. In spite of these inescapable burdens, America, if true to herself, will never be tempted to abandon her noble goals.

For close to two centuries our nation has thrived under the bracing influence of belief in God and the dignity of the individual. Should this spiritual base of our society ever become dimmed, our faith in the destiny of America would disappear before a vain reliance on materialism and crass political maneuver.—PRESIDENT DWIGHT D. EISENHOWER to the National Conference of Catholic Charities, September 26, 1960.

DOCUMENTATION

Christian Life in the Home*

JOHN XXIII

DEAR SONS AND DAUGHTERS:

WHAT a pleasure it is for Us to welcome today these 1,000 Christian families, which represent in Our eyes all the members of the French Family Life Movement, and similar organizations which aspire these days to a deep spiritual life.

After some 20 years of existence, your movement now reaches an imposing number of families in several countries whose members have firmly decided to be faithful, with the assistance of the Lord, to the graces of the marriage sacrament, to their responsibilities as educators, and to their apostolic tasks in the Church and the world.

Your arrival, Dear Pilgrims, brings Us joy and consolation. In the contemporary world, marriage and the family are, in reality, all too often attacked in a variety of ways. Fundamental principles of natural morality are being denied or scorned with impunity; and many Christian homes are being gradually penetrated by an atmosphere of naturalism or of latent immorality, and are beginning to lose sight of the supernatural grandeur of their vocation.

How important it is then for Catholic doctrine—so firm, so clear, so rich—to be exemplified in this field to some degree and to be brought within the reach of all through the example of fervent Catholics who make an effort, in their conduct as husbands, fathers and mothers, to be entirely true to the ideal outlined by Our Lord Himself.

As is the case with the members of all homes, you undoubtedly know the temptations and the trials of life. And it is precisely because you wish to avoid these risks and to sustain your ideals that you are or-

* An address to the members of the French Family Life Movement, May 3, 1959.

ganizing your family groups. You find them a valuable aid toward understanding the requirements of spiritual life and toward solving, in the light of faith, the problems that the different stages of life bring to married couples and parents. You also find in the groups brotherly friendship and, when needed, the security of financial assistance. Thus, in bearing each other's burdens, you are generously fulfilling Christ's law.

Pursue with confidence and humility your efforts to attain Christian perfection within the framework of your conjugal and family life. Although it is true that virginity is, by its nature, superior to the married state, this affirmation is not—as you know—in any manner in opposition to the invitation to all faithful to be “perfect as the heavenly Father is perfect.”

The Ideal of Love

The very honor that the Church pays to Christian virginity is valuable to married persons, because the perfect chastity of dedicated spirits is a constant reminder of the ideal of love for God which should also in marriage encourage and support the practice of chastity which is appropriate to that state.

What wealth and hope for the Church are contained in the growth of Christian homes in which, according to the terms of your basic law of life, husbands and wives desire to make their mutual love—sanctified by grace and purified by sacrifice—a glorification of God and a testimonial to men of the sanctity of marriage and a reparation for the sins committed against it.

This has long been your determination, Dear Sons and Daughters. You desire to make a true germ cell of the Church out of the unique and privileged family society, where God may be honored particularly by common prayer, where His holy law may be observed, regardless of how difficult that may sometimes be where those precious fruits of the human heart—conjugal love, paternal and maternal love, filial love and brotherly love—may grow harmoniously.

In the thought of the Church, a truly Christian home constitutes the nourishing atmosphere in which the faith of the children grows and develops, and where they learn to become not only men but also sons of God. On the occasion of this pilgrimage you, Dear Fathers and Mothers assembled here, want to tell us of your determination to offer these children generously to the service of the Lord if one day He calls them. With absolute respect for the personal vocation of each and every

one of them, you affirm that it would be an honor and a pleasure for you to give to the Church the priests, Brothers and Sisters whom He needs so much today to respond to the call of souls.

Your gesture touches Us deeply and We thank you from the bottom of Our heart, hoping that your faithful attitude may be an example to many Christian parents. Just as any excessive pressure in this direction would be dangerous, the vigilant discretion with which a father and mother cooperate to a certain extent with God and the Church to aid the unfolding and growth of that delicate flower of vocation within the soul of the child, is important—sometimes irreplaceable.

Your mission as spouses and as Christian parents goes beyond the limited framework of the family. Protecting the intimacy of the home does not mean shutting it in upon itself in sterile fashion. Charity achieves perfection by the giving of oneself. It is by devotion to the tasks that fall to your lot in the Church and in the world that your home will attain its full Christian development.

In former times—and this remains true in many countries today—the population of a village was counted by the number of its firesides. It was a way of recognizing that the family is the active cell of civil society. You owe it to yourselves to show by your attitude that such is your conviction.

But, above all, may your movement aid its members more and more to discover and to assume their apostolic responsibilities. In being hospitable, brotherly and receptive to the needs of others, a family exercises its genuine apostolate by example and by the radiation of love. But We are pleased to know that the members of the Family Life Movement, filled with missionary zeal, are taking part in large numbers in Catholic Action and in various programs approved by the hierarchy. We sincerely encourage this orientation of the movement, without which it would not reach the goal it has set for itself: the creation of truly Christian homes.

In conclusion, Dear Sons and Daughters, We are pleased to note that you have placed yourselves under the patronage of Our Lady. It is through her that you wish to go to God. May she keep all of your homes in purity and love. May she bring them to imitate the Holy Family of Nazareth, which Our predecessor, Leo XIII, offered to Christian families as a perfect and complete model of all domestic virtues.

To all of you, dear pilgrims of the Family Life Movement, to all your members, to your chaplains, and, above all, to the promoter and in-

defatigable guide of this movement for the spiritual training of homes, We grant as a token of abundant divine grace, Our very paternal Apostolic Benediction.

On Family Life*

DOMENICO CARDINAL TARDINI
Papal Secretary of State

THE HOLY FATHER learned with great satisfaction that the next Canadian Social Week, to be held in Quebec and in Sudbury at the beginning of October—and coinciding with the third centenary of the institution of your country's hierarchy—has chosen a particularly timely subject: "Mission and Rights of the Family."

At Montreal in 1923, then at Nicolet in 1940 and in 1950, the family, considered in certain of its aspects, was the subject of the studies of the delegates to the social week. This time they will devote themselves particularly to defining the principal rights of the family: the right to unity, to stability, to fecundity, to education; the right to the protection of physical and moral health, the right to "vital space," to just distribution, to family legislation—all of them so very essential that, according to the strong expression of Pope Pius XII, of venerable memory, "those who are truly faithful to the Church will fight to the end to uphold them" (Address to Fathers of French Families, September 18, 1951).

What did not that glorious Pontiff do for the defense of the family during the 20 years of his pontificate! A few months before his death he could do himself the justice of never having "passed over an opportunity to illustrate its dignity, to affirm and defend its rights, to expound its duties, in short, to make it one of the main points of his pastoral teaching" (Address to Italian National Federation of Associations of Large Families, January 20, 1958).

* A letter written in the name of John XXIII to the 36th Annual Canadian Social Week, Quebec, and the Canadian Catholic Social Life Conference, Sudbury, December 1, 1959.

In this he was the faithful interpreter of the constant tradition of the Church, for whom "in the natural order there are no social institutions closer to her heart than the family" (Address to the Congress of the Family Front, November 27, 1951).

This theme of the family, Your Eminence will have noticed on several occasions, is one of the dearest to the heart of Pope John XXIII, gloriously reigning, who, himself a member of a family of 10 children, likes to recall all that he owes to the domestic home, and who does not hesitate to attribute his priestly and apostolic vocation in great part to the "example of his parents . . . to the atmosphere of kindness, of simplicity and honesty which he breathed in his early childhood" (Speech to the Ninth National Congress of the Italian Women's Center, March 1, 1959).

"The family is a most precious gift," he said on a recent occasion, but "it is necessary for the family to defend itself" (*ibid.*).

Threat to the Family

The institution of the family is in fact threatened from all sides in modern society which, though generally very sensitive to the rights of the individual, seems far less preoccupied with the rights of the family. It is up to Catholics to affirm them vigorously and to create, with the help of all good people, a public opinion greatly favorable to them. Only thus will one be able to make sure, little by little, that the responsible authorities give to the family in the laws of various nations the place assigned to it by natural law, strengthened and completed by the teaching of Revelation.

The foundation of these rights was outlined by His Holiness himself in a few brief remarks in a message at the beginning of this year to the First Congress of the Spanish Family:

God has placed in the hearts of men three loves which flourish mainly through His (love) which ennobles them—the love of married couples, the love of parents and filial love. To wish to uproot or paralyze these affections would be like profaning something sacred which would lead fatally to the ruin of one's country and of humanity. The dignity, the rights and the duties of the home, established by God Himself as a vital cell of society are, in virtue of this, as old as the world. They are the basis of social well-being (February 10, 1959).

Society is not in fact constituted—and this has been observed many times—by a juxtaposition of individuals, but by a combination of families. And the rights of families come before and are above the

rights of the state. This element of the constant doctrine of the Church, so often reaffirmed by the sovereign pontiffs in these last decades, acquires a very special importance in the field of education, where it is sometimes, as one knows, the object of such lively arguments.

It will be the merit of the speakers of the Canadian Social Week to emphasize this, as well as, among other things, the right of the family to the "protection of its moral health," a field which is allied with that of education and in which the intervention of public authorities can also be decisive.

The doctrine of the Church regarding the family is, thanks be to God, widely welcomed in Canada, where the collaboration of the spiritual and temporal authorities achieves successful results in this field, a collaboration that one hopes to see increasingly spread and perfected.

This is a topic recalled quite opportunely by the bishops in their pastoral letters, as they did recently in their collective declaration of November, 1958, on "The Family in Canada." This doctrine is, above all, received and put into practice in the daily life of the Canadian family. A providential institution like the "Service de Préparation au Mariage," developing today so successfully in several dioceses under the direction of the hierarchy, is in this respect worthy of praise and of the greatest encouragement, and one hopes to see its benefits extended on a constantly greater scale. It is with this kind of institution that the Canadian family will continue to deserve the tribute paid to it so often and so justly.

For his part, the Holy Father, willingly making his own the words of welcome spoken by his immediate predecessor to a group of your compatriots, is happy to record that "today the magnificent fruitfulness, the strength, the generosity of your families still bear witness to a harmonious spiritual and human equilibrium for which many other peoples can envy you" (Address to a Canadian pilgrimage on July 13, 1957).

And what more beautiful tribute would His Holiness have rendered to Catholic Canada than to place on her altars the privileged child of one of those beautiful families that are the glory and the honor of your country, Mother Marie Marguerite d'Youville? I need not repeat to you the joy felt by the August Pontiff in proposing as an example to the Universal Church that noble figure of wife, mother, of Religious and

of foundress, who seems to synthesize in her moral make-up and in her subsequent conditions of life the best virtues of your people.

The present social week, by the quality of the reports and of the speakers, will bring an important contribution to the maintenance and development of the fine traditions of the Canadian family. It will make the delegates to the Week become more vividly conscious—and through them also Catholic opinion—of the clarity and solidarity of the principles of the Church in this matter and of the ways according to which one must pursue their application within the ranks of modern society.

The Family in a Transformed Society

This society is being transformed before our very eyes. The prodigious progress of technological methods, the general use—perhaps close at hand—of automation processes, could change profoundly in the years to come the traditional rhythm of human activity. Should this evolution take place—God forbid!—without reference to the spiritual values and to the principles of which the Church is guardian, who can foresee the fatal consequences resulting therefrom for the fundamental institutions of society, beginning with the family?

It is, therefore, only right that the speakers and audience of the social week should give their attention to the problems of the family. They will do so, through a happy coincidence, at the very time when the celebrations of the third centenary of the institution of the hierarchy in their country will remind them that it is to the Church and to its representatives that Canada owes all that is best in its glorious traditions. His Holiness joyfully believes that it will be an occasion for all to raise to God a hymn of fervent thanksgiving for the immense grace of which their ancestors and themselves have been the fortunate beneficiaries.

With these sentiments, the Holy Father invokes on all the acts of the Canadian Social Week the abundance of divine light and sends wholeheartedly to all the people taking part in it, beginning with Your Eminence, and with members of the Canadian hierarchy who will honor the meetings with their presence, a generous and paternal apostolic blessing.

Happy to send you this message, I beg you to deign to accept, Your Eminence, the expression of the feelings of veneration with which, kissing your hand, I am of Your Most Reverend Eminence, the very humble, very devoted and very obedient servant in Our Lord.

In Praise of the FAO*

JOHN XXIII

GENTLEMEN:

IT WAS your desire to stop the work of your 10th General Conference in order to come here to seek the encouragement and the blessing of the Pope. We are happy to receive you, for the FAO, as you know, is not a stranger to the Vatican. The members of past sessions were received more than once in audience by Our predecessor, Pope Pius XII, of venerable memory, who always showed them affectionate benevolence. We have often passed near the large building which shelters the FAO, and while We looked at the innumerable lighted windows in the night, We transmitted a thought of gratitude to those who were working there for the welfare of humanity. And now We see the home of your organization raising its imposing mass upon the horizon before Our apartment. In this manner, as you see, you are quite near to Our mind and heart.

Interest of the Church

We want to tell you that the Church is taking a lively interest in the FAO. What a fine and beautiful sight you offer to its maternal view, with your technicians working throughout the entire world to organize the struggle against hunger, "to work for the improvement of land, of plantations, of animal species, of fishing techniques, of dairy economy, of forest exploitation" in order to aid the most unfortunate of Our brothers, the most disinherited, those who suffer and those who are hungry. In truth this is a great and marvelous sight which inspires admiration, edification and confidence in the future.

You know that We like to exhort the pilgrims who come to see Us to accomplish in the material as well as in the spiritual field, actions dictated by the love of God and one's fellow man, called, in the ecclesiastical tradition, "works of mercy." But what is all the activity of the FAO if it is not an immense work of mercy? A work of mercy on a world-wide scale! We hardly need to exhort you, for the lesson you are giving to the world is of itself so eloquent. We wish rather to re-

* An address to the delegates to the biennial UN Food and Agriculture Organization conference, November 10, 1959.

joice with you, to congratulate you sincerely, to assure you that We bless your work.

First of all We rejoice sincerely and We thank God that an enterprise like the Food and Agriculture Organization was able to come to life, to be organized, to be developed following the horrible conflict which brought bloodshed upon the world. Without doubt, one of the most remarkable and fortunate deeds of the post-war years was that conscientious attitude, on the part of responsible authorities which realized the great difference of levels of life among the nations, toward the economic misery of those less favored—the underdeveloped nations, as they have been called—in relation to those which possess the principal sources of wealth. That was the source, in noble souls preoccupied with human welfare, of a burst of devotion, a desire for effective service and a great movement towards the study, investigation, exchange of information and dispatch of techniques, coming finally to the beneficent work of the FAO in these last years, illustrated so well in the brochure which you have given Us: “The FAO at Work.” What beautiful and good energy has been placed intelligently at the service of good! Allow Us to congratulate you upon it sincerely.

A Realistic Organization

We like to emphasize one aspect which seems to Us to accompany these fine activities. That is the wisely realistic and at the same time serenely optimistic atmosphere which pervades your organization. The FAO is not afraid of difficulties; it faces up to them. It has not been discouraged by the number or extent of the obstacles which arise along its road—the ruins and devastations caused by war, the widespread suffering in certain areas, the epidemics to which undernourished are heir. We pass over constant problems caused by the steady growth of world population. The FAO has wisely given advice in the most effective ways to guarantee, perfect and economically distribute food-stuffs, and has placed its services at the disposition of interested governments. The Church thinks highly of this spirit of positive action, of disinterested service. It praises this courage, this confidence in the possibility of solving great human problems. It too is optimistic.

A valuable result of your activity—and We know that it is also one of the objectives of your organization—will be, in the long run, the raising of the standard of living of the rural inhabitants. Having come Ourselves from a rural home, We saw with Our own eyes during the

years of Our youth, and We shall never forget, the toil and fatigue of those who till the soil. What a beautiful work of mercy it is to aid in lightening their burden and in giving a little more well-being to those who supply bread to the rest of the world! How worthy this work is of encouragement and praise!

We should like to add one more thought which came to Us while We were meditating on the really great and comforting perspectives which the results already attained by your organization open to the mind. In a world again shaken by war and its consequences, humanity seeks with anxiety for that direction from which true peace will finally come, for those who are most capable of creating it effectively. The lights coming from the direction of the political struggle are still so uncertain, so likely to go out after having given rise to great hopes! On the other hand, those who promote the exercise of charity from country to country, who give assistance of an economic nature, in a spirit of disinterestedness and of friendly benevolence, are they not also the ones who mark most surely the paths towards unity and peace among men?

May you too, Gentlemen, in pursuing your fine activities, also work for the peace of the world! In taking leave of you, We believe that We cannot express better a wish that corresponds to your desires, and is surely identical in any case with the will of God, the Creator and Saviour of men. In order to better insure its fulfillment, We wholeheartedly extend to you Our paternal Apostolic Benediction.

Catholics in a Communist Society*

THE EAST GERMAN HIERARCHY

IN OUR joint Lenten pastoral message in the year 1959, we bishops had to speak about the growing Church crisis. "The Church Beneath the Cross" stood in the center of our thoughts. This time we are turning to your everyday life, to the difficult crisis of conscience in which you are placed. "The Christian in an Atheistic Environment" will be the theme of this year's pastoral message.

* A pastoral letter, January 20, 1960.

Distressing Questions

Let us first examine the questions which afflict you day by day, in order that the reply of the Church may correspond to your anxieties.

You are living in a socialist surrounding. In this pastoral letter we do not want to speak of the social doctrine of socialism, but turn at once to its ideological side. The greatest difficulty for the faithful Christian lies in the fact that socialism has an ideological basis which is incompatible with Christian belief, namely dialectical materialism. Dialectical materialism is fundamentally opposed to all religion, as the latter allegedly contradicts a "genuinely scientific attitude." Now, however, especially of late, increasing pressure is being directed toward complete integration of dialectical materialism in social life and also in that of the individual. Everyone ought to live socialistically, as they say.

Difficult problems of conscience and difficult decisions face you daily because of this requirement for a socialistic life. We shall mention a few of these distressing questions:

Ought you to remain silent when the Church and the Christian Faith are besmirched in schools, factories and assemblies?

Must parents idly stand by when their children are put back in school and are mocked because of their religion?

Can you accept such Socialist rites, as the consecration of youth, Socialist name-giving and Socialist marriage in order to avoid serious discrimination?

Ought you to sign resolutions and promises which are contrary to your Christian conscience?

Ought you to support the propaganda of atheism?

Can you select an occupation in which experience shows that you cannot live as Christians?

Ought you to agree to spy upon others?

Ought you to allow yourselves to be influenced by political groups which, though called "Christian," oppose Church authorities?

The replies to these and similar questions are difficult because they involve the most serious consequences for the individual and his family.

You find yourselves, therefore, faced with decisive questions:

Does the Christian still have any chance at all to act as a Christian in this environment? Will he find it a task to nourish his inner life?

We know, that many of you (for which we give thanks to God) are giving answers to such questions according to the spirit of God and are courageously facing all the serious consequences. But we also know how you are suffering and how you are struggling to find an answer to these questions. Therefore, we consider it our duty to give you a word of explanation and, at the same time, to strengthen you with a word about

your preservation amid these difficulties and about your mission in these circumstances.

Preservation of the Christian

We cannot give you an answer to every question; life is too complex for that. But we want to cite certain basic principles to help you to find the right way.

1. Look upon your Christian life as upon that of a successor to the Crucified One!

All our advice will have meaning only if you are firmly decided to be followers of the Crucified One. There is no Christian life without sacrifice and renunciation, and certainly not in the world in which you are living. The Church cannot tell you how to get along without difficulties and discrimination; but she can show you how to follow your way with "good conscience and faith unfeigned" (Tim. 1:5) to eternal glory. There are words in the Holy Scripture which ought constantly to re-echo in your hearts, in order to leave an imprint on your life. Think, for example, of the Lord's serious admonition: "For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul?" (Matt. 16:26). Or remember the courageous passage from the Epistle to the Romans: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? . . . [Nothing in the world] will be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:35-39).

2. Bear clear testimony to Christ and to His Church.

Often faithful Christians seek ways to avoid decision. Then others interpret this escape as a sign of weakness or the start of surrender and then really leave you no respite. You only experience a more difficult situation and still do not avoid the decision. It is often best to say clearly right away: "I am Catholic, I cannot do that."

3. Refuse any acceptance of socialism's atheistic ideology.

A clear "No" to materialism corresponds to the clear "Yes" for Christ. Do not let yourselves be led astray by tranquilizing talk. We have repeatedly spoken to you on the question of Socialist rites. Therefore we shall now strengthen the statement of last year's Lenten pastoral letter: "No Catholic Christian can submit to Socialist name-giving, youth consecration, marriage, burial or similar antiecclesiastical ceremonies without denying his holy Faith. There is no compromise between belief in God and the acceptance of godlessness." Refuse also any promises of this kind, if you are asked in the schools or at work to carry out atheist substitute ceremonies in your family.

4. Always defend the Faith and justice wherever you can, and never remain silent through fear of others.

Surely you cannot always lift your voice when injustice is done or when Church and religion are besmirched. You must carefully reflect whether to speak or remain silent. Unfortunately, though, many often keep silence when they could and should speak. For the protection of our children, who are being discriminated against at school because of their religious belief, our parents ought to take courageous and intelligent action.

5. Do not participate immediately and expressly in actions contrary to the Christian conscience.

Much that is done by others contrary to God's commandments you are unable to stop, and often what you yourself may do with a right intention is misused for wrong purposes. Keep a clear eye in everything for right and wrong. Study in detail how far you dare to go. If, for example, it is impossible to engage in an occupation without abandoning the Church or without pursuing an un-Christian way of life, then we must counsel you with heavy heart to forego such an occupation. If you are uncertain in such questions of conscience, seek the advice of an experienced pastor or of a conscientious and pious fellow Christian. You ought daily to pray for understanding in order to see what is right, and for strength in order to do what is right.

6. Guard against any misuse of Christianity.

You constantly witness the action of groups which call themselves "Christian" but which leave you uncertain and seek to separate you from Church leadership. Keep entirely aloof from these attempts. In this type of collaboration you do not render good service either to the Church or to individual Christians. Instead you confuse yourselves and others. Thank God, such efforts have been—generally speaking—unsuccessful. We must continue to stand fast together.

The Christian's Mission

Now we want to add a word to our instructions and warnings about your great calling. We hope to God that you will find great satisfaction in confronting the difficulties in which you find yourselves.

1. Trust in the Lord.

These times should tend to anchor you more firmly in your God. In all countries where godlessness is publicly encouraged, we have made this comforting observation: Faith in God is not letting itself be stamped out. Though many are becoming uncertain, others—even among youth—experience all the more a yearning for the answer and for the support religion can give. In every tribulation, we say with the Psalmist: "But it is good for me to adhere to my God, to put my hope in the Lord God" (Ps. 72:28). Since in this time of trial many of us resemble the three

young men in the furnace, let us praise the Lord God, as they did, all the louder.

People say religion is old-fashioned and harmful to mankind. It is the task of the Christian to show his strength in God. Without God, mankind withers within. This world needs you, for you are there praying and offering sacrifice to God for it in vicarious love. Thus your life has great meaning. Though many things may be toilsome and difficult, the Lord has said to you: "Come to me, all you who labor and are burdened, and I will give you rest" (Matt. 11:28). You possess a joy which will not be taken away from you and which reaches beyond into eternal life.

2. Strengthen the family.

Today is the great hour for the family. The more you are threatened by regimentation and godlessness, the more the family must become a sanctuary for humanity and faith. Here too you will need to arouse energies which otherwise slumber and remain unused.

Through the school law of Dec. 2, 1959, the hold of a godless school upon your children can become firmer, threatening new dangers to faith. Besides, this law is obviously an effort to restrict the rights of parents. Consequently, we bishops have considered it our duty, in the name of families, parents and school children, to protest against it.

Still, in this word to you, we want to awaken confidence and responsibility. Confide in the sustaining power of the family. "Many waters cannot quench charity," says Holy Scripture (Cant. 8:7).

In your families, do not allow yourselves to be rent asunder by a variety of occupations in which both adults and children are engaged. Put to good use all the time spent together. Today the family is the most important school of religion and life for the children. Above all you parents are responsible to them for their spiritual training and religious education. However, if someone in your family becomes infected with atheism and godlessness, surround him with patient, helping love. We nourish no illusions concerning the danger to and widespread disintegration of, the family. But still greater is our confidence that the family is being strengthened by this crisis.

3. Do good to all.

In present-day industrial society, the personal relationship of man to man is everywhere in danger, but especially in places where ideological pressure weighs upon the individual. All too often people pass each other up coldly and distrustfully. And yet it is precisely in such a chilling atmosphere that men yearn for an understanding word and seek a benevolent brother's hand. We are sent into this world to represent and give our fellow human beings "the goodness and kindness of God our Saviour"

(Titus 3:4). Happy is he who has understood that; he finds a satisfying task in the most difficult daily life.

Show this love especially to those who err and reject God. Their hearts are empty and divided. They hunger for happiness and love even when they perhaps give vent to harsh speech against you. They are exactly the ones who need your love. If you, as young Christians, pass through your surroundings with the eyes of the Good Shepherd, you can heal many wounds, strengthen the despairing and point out the way to many who have lost it. Of course, such a task cannot be accomplished with human power alone. It can only be done through God's love, which was poured into our hearts through the Holy Ghost. (Cf. Rom. 5:5.)

4. Sanctify your Work.

Our age is a time of high-quality, constant work. You, above all, know how work is pleasing and becomes the final goal of mankind, although it weighs upon men like a heavy, oppressive yoke. You are sent into this present-day world of work as Christians.

You work as sons and daughters of God. For you, work is a great thing, for it is the Creator's will that you shape His world and develop its powers. But beyond work, rest in God awaits you in fulfillment of your deepest yearning. Therefore, your workdays are marked by the Lord's Day, and your working hours live from the power of a prayerful, God-loving heart.

You work for your brothers. For the Christian, all work is in a way a service to one's neighbor, either as individuals or as members of the community. You work for your family, for your children. People talk much today about "working socialistically." The Christian knows from his Faith that work carries with it a social responsibility. He therefore works conscientiously and with his best efforts.

You work as disciples of the crucified Lord. The drudgery of work, which can often be so oppressive, is rendered tolerable to the Christian by his contact with the crucified Lord, by his regular journey to the Altar of Sacrifice. Hence the Christian is always happy at his place of work and does all, even that which leaves him unsatisfied, as though it were a service of sacrifice for his working companions.

We conclude our pastoral letter with a single sentence from St. Paul: "... walk in a manner worthy of the calling with which you were called" (Eph. 4:1). Life in our surrounding is not blind fate for us, though it may often be bitter, but rather the Lord's loving call to all of us.

Dear brothers and sisters! The words that we have said to you come from our heart, which knows of the burden of your life and suffers with you. And yet the responsibility of our pastoral office and paternal love make us speak so. But this you should know: In the

approaching holy Lent, we shall think of you day after day at the Altar of Sacrifice and be among you with our prayers.

You too should meet our God in these weeks of grace with meditation and prayer, in order to receive His call and seek His mercy in your life. But if the Church directs you toward renunciation and sacrifice, then she wants to bring you closer to the Crucified One and give you practice for the daily struggle. Amidst all pressure, we pray with the Apostle of Nations, filled with confident trust: "Now, to him who is able to accomplish all things in a measure far beyond what we ask or conceive, . . . to him be glory in the Church and in Christ Jesus down through all the ages of time without end. Amen" (Eph. 3, 20-21).

May God, the Father, Son and Holy Ghost, bless you. Amen.

The Surgeon and Human Suffering*

JOHN XXIII

GENTLEMEN:

YOU ARE gathered here to attend the 12th Congress of the International College of Surgeons, and it is with real pleasure that We welcome you in Our house, which is probably already familiar to more than one of you.

The friendly figure of Pope Pius XII comes spontaneously to your minds in a pious memory. You are aware that Our immediate predecessor was greatly interested in questions of medicine and of surgery. The medical profession very often found the gate of the Vatican open to it, and this was especially true of your association.

With lofty expressions that certainly have remained imprinted in your memory, Pius XII stressed to you the great progress accomplished in so short a time by medical science, particularly in the field of surgery. He strongly emphasized the nobility of your profession, the grave responsibilities of the surgeon; and he showed you also that the surgeon's work must be based on imperative rules of ethics and called for a great spirit of devotion and sacrifice (Cf. Pope Pius' discourse to the delegates to the fourth congress of the International Congress of Surgeons, June 14, 1953; *Discourses and Radio Broadcasts of Pius XII*, pp. 219-221, vol. XV). These were precious words and We can only

* An address to the participants in the 12th Congress of the International College of Surgeons, May 16, 1960.

make these recommendations Ours, because the Church, founded by Jesus Christ, pursues the same doctrinal mission through the succession of Roman pontiffs.

You have come from more than 40 countries, situated on all the continents, to participate in a meeting that enables you to collaborate in the two areas of scientific knowledge and operational techniques. Such a meeting is certainly profitable and We congratulate you on it. The rapid developments in surgery compel you in fact to keep constantly abreast of professional trends and a congress like the one you are attending today contributes certainly to such developments through a fruitful exchange of your discoveries and successes.

You know that Divine Providence enabled Us to experience hospital life personally and that We thus came into contact with the great physical and moral suffering of the sick. Those were hard years in Our life, but rich in the profound knowledge of men that We derived from them and in the good ministry that God allowed Us to exercise during that period of time.

In virtue of this experience, We invite and exhort you to maintain always a truly brotherly and respectful attitude toward human suffering. Never forget that you can act against the pain of your patients, that you are, at least in part, its master, since the effect of your action often lessens that pain, although it may not eliminate it completely.

By this constant attention to the sufferings of bodies you are truly put in contact with the whole man—a body and soul intimately linked and interrelated, the one destructible—we see that all too often!—and the other immortal, which will revive that body at the end of time, to make it partake, at least as far as the just are concerned, in the glory of the Beatific Vision of God. Thus the proximity of the profound mystery of human suffering must unavoidably place before your minds the lofty destiny of man and therefore the greatness of your mission.

But those among you who are Christians must not fail to see Christ suffering in your patients. You must also keep present before your eyes your divine model, Jesus the Saviour, and may you be inspired by the desire to follow faithfully and humbly in the footsteps of Him who passed on earth “doing good and healing all who were in the power of the devil” (*Acts 10:38*).

Jesus, so powerful in good works and so helpful in all miseries, so great and, at the same time, so respectful of the person of His neighbor and so careful to respect the freedom of him who ever benefited

by His action! For no one was ever healed who did not show, at least implicitly, the wish to be healed.

Gentlemen, exercise therefore your beautiful profession in this spirit. It will be for you the highest hope to hear the Lord welcome you with the sweet words promised us by the evangelist St. Matthew: "Come, blessed of my Father. . . . I was sick and you visited me" (*Matt.* 25:34-36). These are words destined for those who practice the works of mercy, the expression of the gratitude of Jesus Christ for the care He received in the person of His brothers, mankind. May we be able to serve our brothers thus with the whole of science, with all courage, with all love of which we are capable, so that there may be pronounced for us, on the day established by the wisdom of Providence, the greatly desired call to perfect beatitude.

Formulating for each one of you the wish that you may serve your neighbor well, We gladly encourage your present and future work and We heartily invoke on you and on all those people dear to you an abundance of divine benedictions.

The Situation in Cuba*

MOST REV. ENRIQUE PEREZ SERANTES
Archbishop of Santiago

FAITHFUL to our sacred pastoral duty to care for, nourish and defend the flock entrusted to us by the Supreme Head of Christianity, the Vicar of Christ, we feel obliged today to address ourselves to our beloved faithful.

We do this to remind them, or inform them if need be, of the line of conduct they must follow at this period of time that is causing confusion and serious worry among many who undoubtedly await guidance from us.

In so doing, we feel certain that we are lending a good service to the Church and to the motherland, our two great loves, the constant objects of our watchfulness and anxiety.

The Enemy Is Within

We begin by saying that the ranks are already marked between the Church and its enemies. This is neither rumor nor speculation.

* A pastoral letter issued May 17, 1960

It cannot be said that the enemy is now at the doors, because actually it is within, speaking loudly as though settled in its own domain.

It is not without reason that some of the better informed, those with perceptive minds, had for some time been alarmed and cautious and willing to fight against those who attempt to superimpose, more and more, the heavy yoke of the new slavery. This is so because a genuine Christian cannot live without freedom, nor does he wish to live in a condition of servitude.

We must not forget that our own people of all times and in all places, from Rome to Budapest, have always thought it best to lose everything, even to shed their blood, rather than to renounce the mantle of liberty, and this is the proper attitude of God's children.

Furthermore, it is known that today the great enemy of Christianity is communism, which is ever watchful, ever on the alert, ever ready to fall upon its prey, directly or harshly, to achieve its ends.

It is easy to discover communism everywhere and in all places, either standing erect or cowering. Nevertheless, even among our own there are some who—heedless, innocent or extremely cautious—persist in denying it and even resent that not everyone thinks as they do.

Doctrine of the Church

The doctrine of the Church, which is obligatory for all Catholics, is clear and decisive on this point, and is contained in a few words, though extensive pontifical documents have been devoted to it.

"Communism," Pope Pius XI says in the encyclical *Divini Redemptoris*, "is intrinsically wicked." We will cite only some of the arguments given in this comprehensive and definitive encyclical.

The first and principal one is that communism is based upon the dialectic materialism of Marx, though hidden under appearances that are often enticing. Thus, the doctrine of materialism teaches that only one reality exists, matter with its blind powers; therefore, everything in the world is matter under evolution, and society itself is but an appearance and a form of matter.

The second, which is a necessary conclusion of the first, says that if matter is everything, there is no place for God, no difference exists between matter and spirit, nor between body and soul, nor does the soul survive after death. Consequently, there cannot be any hope of a future life. This supposition itself is enough to demonstrate that communism proclaims itself atheistic.

Therefore, it follows that communism, just as materialism, is the negation of all human values, which under this system lack the spiritual basis that uplifts man and sets him over and above the purely organic.

Under communism, man, reduced to a totally material being, lacks freedom and moral restraint against the assault of the lower passions, which are not allayed by any simply human consideration.

We believe that what has been said is sufficient to show how rightfully communism has been condemned as intrinsically wicked, without need of saying that it denies the existence of the marriage bond and its indissolubility.

It denies the right of ownership and many other things to the point of trying to subvert the entire social order from its foundations, with the pretense of building a new godless humanity and one without God's holy law, submerged into a sea of hates and rancors.

Catholic Attitude

What is to be the attitude of Catholics? Our attitude: fidelity to the Pope; therefore faithful always to his teachings.

We have no part with communism, absolutely none. In view of the repeated condemnations, coming from the supreme authority of Catholicism, we find it urgently necessary to recommend and even to command our faithful (and if possible, to all Cubans) not to seek in any way to cooperate with communism, or to go arm-in-arm with it.

They must strive rather to keep away as much as possible from this implacable and overbearing enemy of Christianity and not let themselves be impressed by words or promises more or less masked or alluring, but always deceitful and crafty.

Neither must they be misled by the cunning communism displays in extending the hand that with such cleverness knows how to toast Catholics, because all of this is actually nothing more than a well-planned strategy for the achievement of an easy conquest over the unwary.

We must make clear that we make a distinction between communism and Communists. For Communists personally we must not omit anything that we could do in their behalf, thus practicing the divine commandment of charity.

Everyone must bear in mind two things: 1) There cannot be on our part concessions in matters of principle; 2) the enemies of the Church, principally Communists, are well aware of what they are determined to do and will pursue their objectives without weakness or hesitation.

Social Doctrine of Church

It would be well if Catholics pledged themselves to learn the social doctrine of the Church, which affords a satisfactory solution to all problems posed in the economic and social fields, and if they found out how sincere and naturally honorable Communists, upon learning this doctrine, so rightfully exclaimed: "This indeed is the true solution to the social question."

Though we do not concern ourselves directly with this today, allow us to say, nevertheless, that the Church has always advocated a more just distribution of material goods. No one has petitioned in behalf of the needy as much as the Church, to which we wish that those who are rich and in public power had given more attention.

We have said many times, and we repeat it today, that in order for men not to be in a condition worse than that of coarse animals (as in reality they are in many parts of the world), someone should know what resources each family needs to support itself. It is not right that human beings at the beginning of a new day should lack a piece of bread for themselves and their children, and not know where to turn to remedy a condition of poverty that drives many to desperation.

This is simply inhuman and cruel. Such a shameful picture should be a disgrace to everyone as should also the repugnant hovels in which many families still live, and in many cases not too far away from sumptuous palaces.

On this, as well as on other points, the government of the Revolution is to be lauded for its solicitude in behalf of the impoverished and much abandoned social classes, and we concede this with pleasure.

And let no one think that if men reject God to seek their daily bread that they will necessarily obtain it in the new light of the sun, or that they will more easily gain it, because it may happen that they will be left without bread as well as without God.

Renewal of Christian Life

We want God: we need Him. The most serious matter is that communism, the same as materialism, is markedly engaged in seeing to it that all of us navigate through the sea of life with our eyes bandaged, without compass or shipmate. This is the same as condemning us to live without hope, without faith and without love, mistrusting everything and everybody.

Materialism and communism cast out God from everything. But we, as Catholics, cannot live without God or his holy law, without which any other law, as the work of man, lacks a solid foundation. To legislate without God means to build on sand.

We want God in everything, everywhere and every moment. We want God in the center of the home presiding over family life. We want God in the school, in the courts of justice, in the legislative chamber, in economic and commercial centers, in industry, on farms, in hospitals and prisons. Alas, without God we are poor prisoners and poor feeble people!

We want God in everything, because He deserves this, because He has the full right to be in everything and everywhere, because we all need Him constantly. We want God, finally, because without God there is chaos.

There is no peace without God. The measure of our love for the family, justice, honesty of living and for the motherland must be of such extent as to make it possible for God to be the support of all these things so dear to our heart, just as He is their beginning and end.

Furthermore, we know that even the greatest and the best intentioned of men are in themselves incapable of avoiding the fearful social collapse that is threatening the world, and they are equally incapable of extricating society from the deep bog into which it has fallen.

Actually, without God who could reconcile a true and necessary unity for the social well-being with the thinking and wishes of everyone? Without the help of God who could harmonize the often clashing human interests, particularly if the bonds of natural concupiscence are broken? Who if not God?

If God is expelled from social life, where can that peace so sought for by individuals and nations be found? Where?

However, peace, true peace, is close at hand. To achieve it it is necessary and enough to make a half-turn to the right . . . to find at once Christ, who is "our peace." Everything else means a waste of time. Who does not know this?

To obtain this peace, let us use the power of reason and not the reason of power. May every man be within himself a policeman, strongly grasping the arm of the Ten Commandments. At the same time, let us not find anyone anywhere capable of grasping in the streets the arms invented by man in order to kill men and destroy property. What horror!

The Return to God

To attain such noble aims, it is urgent to mobilize the forces of those who wish to live with God, and as God commands. We must begin by removing the lethargy that afflicts many. These are unconcerned about what is most important and about what is going on around them, while the enemy does not allow himself any rest.

It is, furthermore, absolutely necessary for all of life—individual, social and national—to move around God, and for everyone to practice His holy law, which is obligatory for everyone. A return to God is necessary; His absence means death, and He cannot be replaced with any person or any thing.

To practice God's law and to live as befits a Christian strengthening constantly our faith, we need a solid and well founded religious instruction. Lack of it is a powerful ally of all enemies of the Church. To communism, whether in secret or on the march, masses of peasants and citizens unnourished materially and spiritually are the best field for their clear-cut atheistic activities.

To remedy the alarming scarcity of priests and catechists, each home must become a domestic catechetical center where children from the tenderest age may be taught all they need to know to be good Christians.

In addition, they should practice at the side of their parents (this must always be done even though there may be an abundance of priests) and together with them the basic religious duties: to praise, bless and give thanks to God. This practice is never forgotten and is carried within one's heart the same as one remembers and loves one's first teacher, who is one's own mother.

However, knowing that in a few homes parents are not always sufficiently able to fulfill this primary duty, we fervently appeal in God's name to those persons who are better prepared. May they, in their homes or in other adequate places, assemble children or even adults to give them proper religious instruction, seeing that none are deprived of it. We are referring particularly to the many places in rural districts, and even in cities, where such work is most urgently needed.

Some eloquent witnesses corroborate this statement. The human society, Pius XII stated, is in need of urgent and energetic remedies; few, however, are so urgent as the spread of the catechism.

"The catechism," Pius XII said, "is the first of all the activities of Catholic Action. Religious ignorance is the major blemish of Catholic nations."

Leo XIII wrote: "The battlefield on which it is to be decided whether society is to be Christian or pagan is the catechism classroom."

In the last century, in viewing the disasters of the Paris Commune, Thiers said: "It is necessary for us to return to the catechism."

Victor Hugo makes this important confession: "Those parents ought to be imprisoned who send their children to schools where it is openly said: 'Catechism is not being taught here.'"

Finally, because we wish to be brief, Montalembert said in the French Assembly: "There is no middle ground between socialism and the catechism." Today we would say this of communism.

Let these apostles of Christ know beforehand that catechetical work is very pleasing to God, Our Lord, because "the most divine of human labors is to teach others the way to Heaven."

Let them know also that if they have the opportunity to teach and do not do so, perhaps one day they may hear from the lips of Jesus Christ Himself the terrible words: "Depart from me . . . because I was hungry and you did not give me to eat . . ."

We must give strict account to God not only of the evil we have done but also of the good that we could have done and did not do. May our beloved faithful think and meditate carefully on these words.

We ardently wish these catechetical centers to place themselves in contact with their respective pastors, from whom they may obtain the catechetical materials they need. They may apply also directly to the director of the Catechetical Society, Father Pedro Maurice, Chancellor of the Archbishopric. Finally, let no one refrain from reporting at least every three months on the work accomplished.

Let us begin without delay this evangelizing campaign, which will be blessed by God and by His Most Holy Mother, our Lady, the Virgin of Charity, under whose patronage we place it.

If everyone will do the best he can and if one one is idle, only God knows the many benefits of all kinds that we will receive from His divine hand, which is more than generous. Let no one refrain from enrolling in this campaign of goodness, even at the cost of some sacrifice, which God will reward a hundredfold, perhaps even in earthly bounty. Thus we shall fully work for God and for Cuba.

We await a decisive, rapid and constant cooperation from priests, Religious and nuns. We expect it from all organizations of Catholic laity, who must mobilize with the greatest enthusiasm.

May the Lord and Our Lady of Charity bless this work and bless all collaborators in it.



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